THE LYVES,
Of Philosophers and Oratours:
Written in Greeke, by *Eunapius*, *of the Cittie of* Sardeis *in* Lydia.

Brought into light, Translated into *Latine, and Dedicated to the Queenes most* excellent Maiestie, our moste gracious Princesse and Soueraigne, Queene *Elizabeth*.

By the great learned man, Hadrianus Iunius Hornanus. 1568.

And now set foorth in English, at his request: and Dedicated to the right Honourable, the Lord Chauncellour of England. 1579.

Wherein may be seene,

The deepe knowledge of Philosophie.
The wonderfull workes of secrete Artes.
The maruelous effects of perfight eloquence.
The singuler giftes of naturall qualities.
The enuie of the ambitious, against the learned.
The daingerous dayes that then befell for faythe.
The one of Christians, the other of Infidels.

Imprinted at London by Richard Iohnes, and are to be solde at his shop ouer against S. Sepulchres Church without Newgate.
The, xx, daye of May.

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To the right Honorable, Sir *Thomas Bromley*, Knight, one of the Queenes Maiesties most Honourable priuie Counsel, and Lorde Chauncellour of England.

May it like your good *Lordship*. *The renowmed sentence of diuine* Plato, *so oft celebrated in Dedication of Bookes to Princies, and great personages: wherein he affirmeth, that those States doo florish, where Kinges be Philosophers, or Philosophers be Kinges: seemeth not so sound to some, that are professours of the Doctrine of the same* Plato. *For they that are occupied in publique affaires, be wont to leaue the studies of learning, because the life, full of busines, taketh awaye the leysure of the learned. And the nearer we approche to* Iupiter, *who is Lord of gouernment, the further we straye from*

Mercurie, *who is Prince of learning.*

Moreouer, the Sunne, signifieth, Magistrates and Honours, and Saturne *betokeneth Philosophers and Letters: whose kingdoms & houses in heauẽ, be contrary one to another. Thẽ, what Prince cã be a philosopher, or what Philosopher shalbe a Prince?*

To this, an aunswer is made by Plotinus, *who is the first Philosopher that is spoken of in this worke. That the minde of mã is more mightier, then the nature of the Heauens and earth, and so bringeth to passe, that the one dooth not promise, nor the other permit.*

Then, to let this stand as it did. They haue beene accoumpted to be Philosophers, that studieth to know the causes of diuine & humaine things, to teache and follow the way of good life, of the which they were called Maisters of vertue, & Diuines of the earth: who, as sacred Ministers should speake and doo nothing, but that should tend to godlines.

Of these so rare men, Eunapius, *hath*

wryt-

vvritten, the second race of the chiefe learned, florishing frō the reignes of Galienus and Tacitus, xiii. hundred yeares past, vnto the time of Theodotius, or there aboute.

This Booke laye hid in Hungarie, tyll Hadrianus Iunius, a great learned man, did cause it to be Printed in Greeke, and Translated it into Latine: and a eleuen yeares since, Dedicated it to the Queenes most excellent Maiestie, our Soueraigne Lady Elizabeth, and brought it ouer into England: where, hauing continued thus long, is now become English, and vnder the protection and authoritie of your Lordship, he sueth & beseecheth that it may be made of the English natiō, And so being accepted, remaining, also, a faithful member: he may, with feruent minde, pray to the Lord of Lords, for the longe preseruation of your Lordship, in continuance of Honour and good lyking, to the glory of God, the contentacion of the Prince, and commoditie of the Countrie.

H. I. H.

The Epiſtle of *Adrianus Iunius*, to *the Queenes Maieſtye.*

¶ To the moſte gracious and mightye Elizabeth, *of Englande, Fraunce* and Irelande, Queene.

THe ſaying of *Plato*, is commonly ſpoken, and vſed in euery mans mouthe: and yet I doubt, if it be of euery man, ſo well vnderſtanded, (moſte Gracious Queene:) that kingdomes are happy, where, either Princes be Philoſophers, and geuen to Learning, or Sapient and learned men, doo gouerne Kingdomes. The which ſaying, containeth more inwardlie, then it ſheweth outwardly, as I thinke. For whereas *Plato*, the fountaine of Wiſdom, doth propound, two officies and chargies of Philoſophie, that is, to know diuine things, and to gouerne humaine matters: he ment, that then, Commonwealthes, and Kingdomes, ſhould be happy & bleſſed, when Princes ſhould haue the knowledge of God & heauēly things. And being inſtructed with that knowledge, would miniſter the law purely, ſtudy for the publike weale, & keepe the people in obedience. Theſe be the two Anchores which the *Thebane* Poet thought meet to be caſt, to ſtay the ſhip, that is toſſed with the tempeſt. Theſe be the two Nurſes, which Antiquitie aſſigned to *Iupiter*, *Ite*, and *Adraſtia*. The one moderatrice of right, the other diſtributrice, of holy and iuſt. *Dioti-mus* thought theſe to be neceſſary miniſtracies, to the gouernment,

Plato.

Pindarus, borne at Thebes, the which Citie was ſpared of the Lacedemonians, and his offspring of Alexander, for his vertues ſake

Diotimus.

uernment, and preſeruation of kingdomes. *Iuſtinian* the Emperour being inſtructed by great plenty of learned men, knew none other Philoſophy, when he comprehended the prudence of the law, within the compaſſe of her barres, and affirmed it was the knowledge of diuine and humaine thinges. This Philoſophy, the moſte learned Poet, ioyneth together, in *Anio*, whome, when, he maketh both a King and a Prieſte, by the example of the Iewes, what els doth he meane to ſhewe, but that he had knowledge of diuine things, & ruled his people iuſtly, by lawes of authority. Theſe artes, (which be ſurer and ſtronger Lockes, then thoſe, wherewith *Philippe* of *Macedonie*, ſaide, he held *Grecia*) being giuen to you from God, dooth maruelouſly bewtifie your Kingdom, moſte gracious Queene: for as much as, beinge ſo inſtructed, you knowe how to rule and maintaine bothe partes. And for as much, as after the example of *Chryſanthas* of *Xenophon*, making no difference betweene a good Prince, and a good Father, you beare and ſhew the affection of a parent toward your ſubiects, and being conſtant in cleamencie, you are cleare from crudelitie. In this, following *Agis* Kinge of *Lacedæmonia*, who ſayd that a Kinge might gouerne his Realme, without force of armes, if he woulde gouerne his Subiects, as a Father dooth his Children: in as much, as by the diuine artes of peace, you adorne, enritche, (and that I may vſe the ſacred worde) you do ſanctifye your moſt floriſhing Kingdome. Hereof it is, that among the chiefe ornamentes of this world, you are accompted the onely Queene, and exalted with moſte exceeding praiſe: *Plato*, the Prince of witte, and fountaine of pure Philoſophie, did thinke, that to proper names, their was a certaine diuine ſtrength, agreeable to nature, and that moſte truelye: For what name coulde more

Iuſtinianus.

King Anius, bothe a Prince of a Countrey, & a Prieſt of Apollo.

Philippe of Macedonie.

Chryſanthas

Agis, King of Lacedemonia, after his noble actes, was kylled in Priſon, becauſe he would haue renued Lycurgus his Lawes.

more aptlye be giuen, to the nature of your Maieſtie, then that which ſhe hath: as in the which dooth ſhine a moſt certaine and vndoubted teſtimony of God, euen that ſame, which the word ſignifieth with the Hebrewes that is, *An holeſome and ſweete ſtudie of peace, a friend of Heauen*, comming from none other place, but from Heauen: engrafted to you in your byrth, to the which, ſtreight from the Cradell, ſucceeded the helpe of ſinguler and rare learning, as a ſeaſoning of the minde, and a quiet Repoſe of Muſies adhibited: with the which, naturall eloquence, the companion of peace, did ſo growe, and plentifullye encreaſe, and is ſo great in diuerſe tongues, as the greateſt learned Embaſſadours of Princes, be aſtoniſhed and amaſed at it: And I am of opinion, that in a Royall race, nothing can be procured, or wiſhed, more ample, glorious and excellent, then theſe your two ornaments: that is, teſtimonies of God, chiefly in this troubleſome tempeſt of ſtates: By theſe two gardes I thinke, that kingdoms are beſt and moſt ſurely defended: that is, by peace and by eloquence, which maketh mindes to agree. But why doo I (moſte gracions Queene) ſtay in your praiſe, the which the more I extoll, the more I diminiſh.

But becauſe I ſee the Dedications of bookes, by a receiued and cõfirmed maner, commonly to be directed to Princely perſons, for two cauſes: eyther to get and deſerue thanke of ſuche as they be, or to prouide an helpe againſte enuie, and poyſoned tongues of ſlaunderers. Of the which, the firſt conſideratiõ, ſeemeth to proceede from God, to whom, antiquitie, as it is wel knowne, being mindeful and thankeful of their benifits, did offer the firſt fruits of their increaſe: The ſecõd, to riſe of preſeruatiues: of the which, great plentye was in great price, with

men

of the olde time, whose mindes were light of beleefe, and possessed, against poysonings and enchauntments: I being perswaded, yea compelled by both wayes, haue presented to your moste gracious Maiestie, *Eunapius*, an olde wrighter, (of whom I haue spoken at large in his life,) both that I might gaine you, by inuocation, to my vowe, with a reward, not great, but rare and of old money, the which now, cā abide the light, by the benefit of the Presse: and also, the mouthe of lewde detractours, (to vse *Catoes* word,) that which thinkes nothing well done, might be stopped by the glory of your name. May it please your Maiestie to accept this labourre, & defend it, with a gratious mighty hand, and a cheerefull countenaunce, of a Straunger: but in time past, an inhabitour longe time of your kingdome, whom God, moste good and mighty, long preserue in safety, to your Realme, and to the *Muses* of Learninge.

From *Harlem*, the Kal. of March. 1568.

Hadrianus Iunius Hornanus.

A Verse called Acrostichis.

To the Queenes Maiestie,

By the Author.

E Xcelling farre the blasing beame, of Venus Starre so bright,
L Yghtning most cleare of Vertues flame, and plat of Pities forme:
I Nuiolate glistring floure, and ioye of Pallas prayse,
S Ent downe to vs from starry Pole, to stablish equall right,
A Nd lawes to men, that are enclind, to armes of mighty Mars,
B Y beating downe Bellonas force, to spread to all the worlde:
E Xquisite encrease of witte, immortall honor sure,
T O whome is geuen so great a zeale, good learning to augment.
H Eauenly O Princesse pure, and onely Phœnix of all Queenes,
A Boue the Starres and both the Poles, your fame is so enhaunst:
A S by the gift of sugred mouth, you mounte aboue the skies,
N Ectar the drink of Gods, do flow, from your most eloquent tongue.
G Reece may hyde their Aspasia, and Rome their Gracchus mother
L Eauing of, to praise the paterns of their florishing stile:
I Oue would vse none other speech, nor yet the Musies nyne,
E Ternall fame, to auncient Brute, posterity shall giue.
F Or, from the furdest parte of Spaine, vnto the race of Rome,
R Enowmed is in you, the grace, of passing naturall phrase:
A Ccept this booke euen now drawn frō the well of Grekish spring
N Oble is the worke, and of Eunapius learned hand.
C Itisine of Sardis, royall seate of Crœsus land,
I N which he doth extoll the minds, with fame & rote frō heauen
E Ternally, of worthy men, to flye aboue the Starres,

To the Queenes Maieſtie.

H *Iſtory of his tyme he vvrites, vvith quicke and perfit courſe.*
I *Oying that he is releaſed, from darke and helly denne,*
B *Leamished vvith putrifaction, & ſpild vvith vvormes & mothes.*
E *Steeme the minde, though ſymple, be the gift for ſuch a Prynce,*
R *Vde Incenſe, and Sacrifice, doth pleaſe the Gods ſometyme.*
N *Oſaulte they fynde vvith homely ſtuffe, ſo ſeaſoned be the hart,*
I *Mbrace therfore vvith gratious hand, and eyès of princely looke:*
E *Qually, euen as the Sunne, doth shyne vpon the vvorlde,*
Q *Valifying the gift, according to the gyuers vvyll.*
V *Sing to ſend, his light at large, to all the other Starres,*
E *Xamine our endeuour, by meaſure, not by vvaight:*
R *Oyall Queene, honor of the ſtate, and fort of* Brittons *vvealth,*
E *Xempt our vvorke from* Momus *vvreſt, and people of euil tongues*
G *Ard vs from their bytter galles, by your moſt ſacred ſpeech*
I *Nconquerable, ſo* Pallas, *you make againſt your foes:*
N *Aturall pearle, of nourishing peace, the Gods you ſo maintaine,*
A *Nd cauſe you for to liue aboue,* Sybillas *auncient yeares.*

Hadrianus Iunius of Harlem, D. in Physicke, to the gentle Reader.

CYrus in Xenophon, beeing at the poynt of death, did admonish his Children, that the moste holsome and best doctrine was to be gathered of examples passed. They can be found in no place so purely, as in Historics (which some haue called the Mistresse of Lyfe, and the soule of trueth:) wherin, both the matter and acts of priuate men, and also vniuersal affaires, be propounded to be red, as in a Glas before the eyes. I being wholy addicted to this labour, whiles I make an History of my Country, to instruct the present age, and our posteritie, I was the firste that take in hand, to interprete Eutapius, a Greeke writhter by leysure, pulled out of darkenes: yet maymed and spotted in manye places, and as obscure as might be, for the short Phrase of speaking, peculiar to the nature of that age: Notwithstanding it hath pleasantnesse, instilling an higher puritie of doctrine in the minde, and deliuereth knowledge, of things omitted and vnknown of other writhters. Also more destrous, to expresse the sentence, then the stile and conduct of the wordes, and rather to cleaue to the eares, then ouer barely to leaue them.

And though he inueieth somewhat sharply against Monkes, in whose contemplations, the foundation of Christian Religion, was layd & taught in the time of Constantine the great: who woulde not suffer that an Infidell, and an enemye, of the faith and trueth: Seeing we suffer, reade, cary about, and weare with bandes, both night and day, Porphirius, the aduersary of Christianitye, Luciane, the obstinate scorner of our Sauiour, and Iuliane, the reuolter, persecutor of the Galilees: (for so doth he call the that prokes Christ) whom, if he had had longer life, he would vtterly haue destroyed. Therfore good men shall take an iniurye spoken of a common enemye of Christes name, as not spoken: and cast it forth and contemne it: Yea, shall rather turne the scorne into their glory.

Farewell and enioy.

An Ogdoasticon, that is, eight Greeke *Versies Written by* Gerarde Phalcepurgie of Nimega, touching Eunapius, and his Translatour Hadrianus Iunius.

To this sence.

BLinde darkenes held Eunapius long, ẏ truly wrote ẏ liues
Of many Philosophers, Physitians and Oratours:
Whom, Sambucus, worthy of prayse, and ready to do well,
Hath brought to light, & set at large, frō Dūgeon darke and deepe,
But Iunius a Physition, & eke Philosopher good:
Hath him translated, & made appeare, to all that list to reade,
More worthy prayse it is, to be a Translatour faithfull,
Then to make a Paraphrase, or to inuent a booke.

The life of *Eunapius*, chiefly gathered out of his owne writings.

EVnapius was borne at *Sardiet*, the chiefe Cittie of *Lydia*, and from a Childe, Scholer of *Chrisanthius*, a Philosopher of *Sardeis*, and a sacred Prelate in *Lydia*, and his kinsman, (for he had marryed *Melita*, that was *Eunapius* Cousine) by whose perswasion, he wrote the liues of certaine Philosophers, Oratours, & professours in Phisick, not resisting his Maisters authority: He Sailed from *Asia* to *Athens*, to get learning, when he was fixeteene yeeres of age, at the which time, he saieth he had a curled & thick heayre, somewhat white by many hoarye heayres, appearing with the other, resembling the brightnes of Siluer, after the manner of the forming Sea. In that passage he was taken with a vehemēt ague, gotte, as it should seeme, by the tossing of the Sea, which, in short time, did so enfeeble and diminish the strength of the young man, that not beeing able to go a foote, he was borne by the hands of his Countrimen, that came with him in the iorney, from *Piræo*, the Porte of *Athens*, to *Proæresius* house: whose fame brought him foorth. Vvhere, the disease encreasing, and at length, almost in desperation, one *Æschines* of *Chio*, a man of that sort, that prooueth practise by mens death, opened the young mans mouthe, with certaine yron instruments, and put in a medicine, by the which, the body was well, purged, and the patient began to amend: All the which, were more happelye doone then was hoped, and not knowne to *Proæresius*, although the thing being straight knowne,

knowne, and a great fame of his recouerye. *Proæresius*, hearing the young man to be of great hope, did prayse him openly, in a publike audience, and whiles he liued, vsed him as his deere Childe, and he likewise, honored him as a God, with great reuerence for the admiration of his vertue, & singular learning. He entred to the state of man, (as himselfe sayth) when *Iulianus* was slaine in *Parthia*, and *Valens* and *Valentinian*, were Emperours. The fyrst yeare after he came to *Athens*, he would haue gon into *Ægipt*, taking example of *Plato* and *Eudoxus*, but he was forbidden by his parents, and called home to *Lydia*, whether he retourned: as I can perceyue, against his wyll.

He was right well learned in Physicke, by his owne testimonie, in so much as he was chiefe in that order, when olde *Chrysanthius* was let bloude, before *Oribasius*, that was moste excellent in Physicke, was come, being called to it. He wrote also a Chronicle, in the which he sheweth the liues of the Emperours, from *Heraclianes* time, to his age, the which (I heere) is kept in the Librarie of *Venice*, as a monument: it appeared he was not much desirous of glorye, for he neuer nameth himselfe, beyng content to call him selfe, the wrighter of this Treatise.

He was much giuen to the Gentils sect, enmeny to the Christians: which, as a Rat, bewraying himselfe, he vttereth euery where, chiefly, when he reproueth *Constantine* the Emperour, for ouerthrowing the noble Temples of the Gods, thorowghout the worlde, and erecting howses, of Christian men: And where he lamenteth, that when the Goddes Temples were put downe, Monkes were brought into holy places, and Martirs and Saints heades, (as he scoffith) beyng salted,

were

were shewed and worshipped for Gods. It seemeth he was professed to the secret misteries of the Goddesses *Eleusines*, and of the chiefe Preest of the place, (whose name he had rather passe in silence, then bewraye wickedly) admitted to the order of the *Eumolpidanes*, and that he had the roome of a chiefe Minister, (whom they call *Hierophanta*,) although he were not that Countrey man, contrary to *Eumolpus* lawe, by the which, it was forbidden. He seemeth to follow, not the maner of the speeche of *Asia*, which is superfluouse, and ful of words, but a pure, and as it were, a painted kinde, which was then peculiar to the sect of *Sophisters*, which do not shadow the thinges, but rather expresse them with liuelye colours, and so setteth them before the eyes, as a man would thinke he saw them presently, yet is he brefe: and beside he gathered in euery place, the learned flowers, of Poets and Philosophers, and as starres placeth them in his stile.

Moreouer, as touching the title by the name of *Sophisters*, (which was euyll thought of) they are to be vnderstanded, that were learned in arte, especially in Eloquence: And can sustaine publike profession with prayse. Who now for the most part are honoured with the name of Maisters. So as they be Philosophers, whom *Tacitus*, calleth teachers, and *Fabius* professours of *Sapience*. And *Sophistes*, readers of liberall artes, or otherwise of great name.

The

Enophon *the onelye* Philosopher, that expressed the studie of Sapience, both in woords & workes, did wright moral vertues in bookes, and practised manlye vertues in deedes, in so much as by his examples, he made skylfull leaders of Armies.

Xenophon in Philosophy, contented with Plato, and in armes might compare with the best Captaines.

Alexander the great, had not beene made great, if Xenophon had not affirmed that the byactes of forward men, ought to be put to writing. My trauell shall not be to wright the light actes of some singular men, but the very worthy actes in deede. For if the pastime of vertue, must be declared, it were amisse to keepe in silence the earnest worke thereof.

The woorde is περιεργα which signifieth Superuacanea & perfuncto ria, thinges ouerly and lightly done which be called bymatter.

My treatise shall not be to the Reader as an vndoubted matter, (for of al I cannot be a witnesse) nor such a one as shall make a choice of the best Philosophers and Oratours, but to attribute to euery one his singuler profession. He that is described to be best and chiefe in this declaration, shall be perceyued by the reporte that shalbe made, of him that wyll iudge the same.

The Wryter meaneth to describe them by exquisite memorialles, by the which if he misseth of the trueth, eyther he lay the faulte, as a good Scholler doth vpō an euyl teacher, or reprooue them of error, that were deuisers of notable wonders. So that

his worke may be pure and irreprouable, seeing he followed them, whom it was fytte to follow. And for as much as they be rare and very few, that haue writtē of this matter, a man may say this only, that neyther the things written before, shalbe hidde from the reader, neither that our selues haue hard, euen to this present, but decent order shalbe kept in bothe, not altering things before written, and establishing by wrighting, that we haue harde, by turne and chaunge of time, and so make the thinge firme and stable.

Who they be that haue written of Philosophers lyues.

Porphyrius was at Rome in Aurelianus time, and Scholefellow with Origines a vehement aduersary of Christ.

Socion, was of Aristoteles sect: And wrote the booke, intituled, Cornu Copiæ, full of varyety of learning, as Aulus Gellius sheweth Ammonius of Origenes and Porphyrius tyme.

Porphyrius and *Socion*, haue wrytten the history of them that were Philosophers in deede. But it seemed good to Porphyrius, to ende with Plato and his tyme.

Socion, as appeareth, went further, though Porphyrius was of later dayes.

The time betwene, not being sufficiently set forth, for the worthinesse & diuersitie of the Philosophers, and vertue of the Orators, Philostratus of Lemnus, dyd briefly runne ouer the lyues of the best, with singular grace.

But none dyd wryte exactly of them, among whome was Ammonius of Egipt, the maister of diuine Plutarche, and Plutarche himselfe, that was the beuty and armony of all Philosophy. Also Euphrates of Egipt, Dion of Bithynia, who had the surname of

Golden.

Golden mouth, and Appolonius Tranæus, not a Philosopher only, but a meane thing betwene the Gods and men, who being a louer of Pythagoras doctrine, dyd teach it most diuinely and effectually: of whome Philostratus of Lemnius, did wrote exquisitly, intituling his bookes. The lyfe of Appolonius, where he should rather haue termed it. The cõming of a God to men. In the which time, Carneades was famous among the brutish sect, that was called Cynickes.

If any regard is to be had of that sort, of the which was Musonius, Demetrius, and Menippus, with some other: but these were most notable. And albeit, ỹ no man, as far as I know, haue so set forth their lyues, as they maye be knowen plainly and perfectly, yet their writings may sufficiently expresse their lyues, being so full of learning and knowledge, searching morall vertues and naturall causes, as they may expell ignorance out of the minde of their Scholers, as a certaine darknes.

Plutarche in Traianes tyme in Rome, and in Iulianus tyme, at Athens.

Dion, clad in a Lyons skinne, and great with Traiane.

Apolonius had so great knowledge, as being at Ephesus, told the very instant ỹ Domitian was slaine.

Philostratus was at Rome, in Seuerus tyme.

Carneades, Cynykes, of their behauiour like Dogges.

Diuine Plutarche, noting his owne lyfe and his Maisters, in his Bookes here and there, sayth, that Ammonius dyed at Athens. And although the chiefe of his workes, be called Lyues. Compared, of most worthy men, according to their actes and deedes. Yet he sprinkleth his owne life and his Maisters, in euery seuerall booke. So as if a man wyll looke narowly vpon them, and search howe euery thing fell out, and circumspectly examine each parte, he may collect a great processe of their lyues.

Lucian of Samosata, a man made to moue laughter, dyd write the lyfe of Demonactes, a Philosopher of his tyme: In that booke, vsing perfyt diligence, which he dyd not shew other. My meaning is to bring

Lucianus, Demonactes a despiser of the world in Adrianes tyme: he lyued one hundred yeres.

matter to memorie, not ignorant that some thinges paraduenture be hydden from vs, and some be not: bestowing all my care and study in this poinct, that I myght forme a continuall and exact description of the lyues of most excellent men in Philosophie and eloquence. And if I do not obtaine my desire, I shall haue the lucke that earnest & feruent Louers hath. For they beholding their Lady, and seeing her bewty euidently, looke downe, their eyes being daseled, not able to fasten their syght. But if they see her trim face, her braue collour, and gaye careringes, they gather hart, and they fire their eye, and spende the tyme vpon that shew, abyding and continuing rather in delyght of Ornamentes to bewty, then of bewty it selfe. Likewise I, hauing directed myne earnest endeuour to this kinde of wryting, what I could heare or learne of men of mine age, would not let them passe with sylence for any contrarie affection, but to my power, honoring the entry and doore of the trueth, that I might delyuer it to them that shall come after, that either wyll heare, or can folow that which is best.

Thorough common calamities, the time hath had a cutting and a breaking off.

At the first, there was great plenty of learned men, but after Platoes tyme, great want is shewed to bee of all, euen to the reignes of Claudius and Nero. As for those vnhappy that had but a yeares space, as Galba, Vitellius and Otho, they are not to be wryten of: But Vespasian and Titus, & them that raigned after them, that we should not seeme of purpose to prosecute that, but rather to speake suerly & at once: that the best sort of Philosophers continued to Se-

Plato.

Claudius.
Nero.
Galba.
Vitelius.
Otho.
Vespasian.
Titus.

ucrus

uerus tyme: and had their Historie happely ioygned with the Emperours, that excellent vertue might be accompanied with laudable fortune. Seuerus.

Let no man finde faulte, if we so describe the time, as we might be the better able to make coniecture, and take a conuenient beginning to proceede in the processe, that we haue enterprised.

Plotinus.

PLotinus *was a Philosopher of* Egipt, and because I name the Countrie, I wil adde also the Citty, where he was borne, which they call Lycopolis, Although diuine Porphyrius did not wright it, affirming he was his Scholler, and spent either all or the moste part of his life with him. The Alters of Plotinus be yet warme, and his bookes, in the hands of the learned, more then Plato, and the common sorte though they reade not his precepts, yet they forme their liues according to the same. Plotinus. In Probus and Tacitus tyme, subiect to the falling sicknesse. Plotinus an interpretor of Plato, and Marsilius Ficinus, of him in. 54 bookes, with Coments vpon. 18. of them.

Porphyrius did expresse euery part of his life so, as no man can say more. Yea it seemeth he did interpret many of his bookes.

But the life of Porphyrius, no man, that I know, hath hitherto written. Therefore as much as I can gather by tokens according to my knowledge, thus much haue I learned of him.

Porphyrius.

Tyros.

TYrus was the Countrey of Porphyrius, the cheife City of the auncient Phenitians. His parentes were of good estate. He being brought vp in learning, proceeded and continued, till he was Longinus Scholler, and in short time, was an ornament to his Maister.

Porphyrius, an interpretor of Plato, in Aurelianus tyme, an extreme aduersarye to the Christians.

Longinus.

Cassius.

Dionisius.

Longinus was at that time a liuely library, and a flourishing studye, to whom authoritie was giuen to iudge of the former learned me, as before him diuerse others, and Dionisius of Carta, most notable of all.

Malcus.

Porphyrius was fyrst named Malcus, after the Sirian tongue, which, signifying a Prince, Longinus called him Porphirius, turning the name of a kinge into the purple colour that kinges did weare. With him he was trayned with singuler learning, not inferiour to him, neither in humanity nor eloquence, yet he passed not of that, but gaue his whole study to Philosophie.

Longinus.

Longinus was accompted with the moste excellent men of his time, and his bookes were so plentifull, as they brought an admiration to him. If other men did reproue any of the auncients, his sentence was not approued, tyll Longinus confirmed it.

Porphirius being thus instructed, and in great expectation of all men, had a great desire to see Rome, that was Ladye of the worlde, that he might winne that Cittie to the study of Sapience, beyng come, and entred into societie with ỹ great Plotinus, he refused

all

all other, and gaue himselfe wholy to him: of whose doctrine being greedy without satietie, as himselfe saide, he spent the time in hearing of those diuine lessons, that issued from that flowing Fountaine. At length being ouercome with the vehemencie of those speeches, it greeued him he had a body, and was mortall: he sayled into Cicilia, by the rocke, Carybdis, where, they say, Vlisses passed, but he could abide to see no Cittie, nor here mens voyces. So dyd he leaue delight and disease, and went to Lelibæ- Lelibæum,
um, one of the three Forelands of Cicilia, towarde Affrica. There he lay in paine and passions, refusing all meate, and forsaking all men.

The great Plotinus was not deceyued herein, but eyther by following his steppes, or seeking for him, found him out, where he was layde, and by good words, so comforted him, as he called againe the life, that was going from the body, and made it able to retaine the same. So as he recouered and was safe, and after, wrote the talke that was betweene them. Plotinus, recouereth. Porphyrius,

But the secretes of Philosophie, being hydden, as Poetry in Fables, Porphyrius, finding the remedy to make them manifest: with praise of his experience, dyd write a Treatise of them, and gaue light vnto them. Then he returned to Rome, and reuewed his study, shewing proofe of it publiquely. The glory of Porphyrius, redounded to Plotinus, by whome, both the Senate and the people knew, he was instructed.

Plotinus seemed harde & darke, for the diuine and obscure subtiltie of his wordes and workes. But Porphyrius, as a Chrane of Mercury, ful of variety of learning, sent among men, declared euery thing, firmly and plainly. For he sayth in a place, which, paraduenture

Philosophy by Oracles

venture) he wrote when he was young, that he had reuelation of more diuine knowledge, then the common sort. And in the same booke he writeth howe a man should apply his diligence vpon such matter. He saith further, that he droue a deuil out of a Bathe,

Causanthan

whome the inhabitaunts called Causanthan. His chiefe Scholefelowes, as himselfe writeth, were O-

Origenes. Amelius. Aquilinus.

rigenes, Amelius, and Aquilinus, and that they wrote some Bookes, but their style was barren, though their precepts were good, & aptly set forth in words. Yet Porphyrius prayseth them for their graunte, he receyuing all the thanks, and onely celebrating and setting forth his Maister, being endued with al kind of knowledge. A man may doubt and maruayle wherin he dyd most excell. Whether in the Arte of Rethorike, or exact knowledge of the groundes of Grammer, in the science of numbring, or in Geometry or Musicke. For Philosophie, neyther left he any thing vnknowen, neyther coulde he well expresse what he knew. For natural and diuine knowledge, I leaue them to Religion and Misteries. Such a generall knowledge had he in all manner of vertue, that a man may doubt, whether the pleasantnes of his Orations, or the pithinesse of his precepts, or the vehemencie of his speaches, deserueth more prayse.

It seemeth he was maried to Marcella, for there is a Booke directed to Marcella his wife: whome he sayth, he maryed, being mother to fiue Children, not to haue Children by her, but to teach her Children which she had by a friend of his. It seemeth also he lyued tyll he was olde, wherby he left some workes contrary to his former writings. Of the which I can not iudge the cause, but that in tyme he thought

other-

otherwyse. They say he dyed at Rome, at which tyme, Paulus and Andromacus of Syria, were rectors of Rethorike in Athens. And it is very lyke it was about the tyme of Galienus, Claudius, Tacitus, Aurelianus, and Probus. In whose dayes, Dexippus lyued, that wrote a story of that tyme, a man fulfylled with all learning and good vertues.

Paulus. Andromacus. Dexippus.

Iamblicus.

Next these, Iamblicus *was the* Philosopher of most fame. He was of good byrth, from wealthy and fortunate Parents. His Countrey was Calcide, which is a Citie of the hollow part of Syria. He was familiar with Anatolius, who, after Porphyrius, was most esteemed, and passed him farre, and atteyned to the heyght of Philosophy. After him he ioygned with Porphyrius, to whome he was not inferior, but in purity and pyth of style. For he dyd not vse his speach with sweetnes & delyght, nor had any clearenes, nor ioyed in neate phrases. Yet was he not vterly obscure, nor faulty in his style, but as Plato sayth of Xenocrates, he dyd not sacrifice to the graces of Mercurie. Therfore he doth not deteyne his Auditor, nor allure him to reade, but rather affray him, and turneth him from it. For his keeping of Iustice he was so fauord of the Gods, as multitudes resorted vnto him from euery place, to be partakers of his doctrine: of whome, who was the best, it is harde to tell.

Iamblicus in Constantinus magnus tyme. He ministred marueilously to many harde questions of Porphyrius. Anatolius.

For there was Sopater of Syria, who was most eloquent in worde and wryting.

Sopater.

Eustathius. Euphrasius.

Aedesius and Eustathius of Cappadocia. Theodorus and Euphrasius of Grecia, which excelled in vertue, and many other not much inferiour in eloquence. It is a wonder how he could please all. He was free to euery of them. He dyd lytle for him selfe without his Disciples and fellowes, and that for a respect to God. He accompanied much with his friendes. His dyet was symple and after the olde manner. He cheered his guests, and fylled them with his sweete talkes. They that were not wery, nor full of his discourses, were his common guests. They that durst best speake, would come forth and saye. O most diuine Maister, why art thou so alone? Why doest thou not imparte thy rare Sapience to vs? A talke is tolde vs by thy seruaunts, that when thou art at thy prayers, thou art taken vp ten cubytes hygh, and that thy body and garment, is turned into colour of fayre golde. And when thy prayers are done, thy body returneth to his old estate, as it was before thou dyddest pray, and commeth to the groūd againe, and than thou lettest vs haue thy company. At these wordes Iamblicus laughed, not being very prone to laughter, and sayd. He was no foole that hath deceyued you thus But from henceforth I wyl do nothing without you. Thus he shewed himselfe, and it came to the wyters knowledge by Chrysanthius, his Scholemaister that was of Sardis, and he was very familiar Scholler with Aedesius, and Aedesius one of the chefe with Iamblicus, and of them that vsed the aboue written wordes to him.

Chrysanthius Schole-maister to Eunapius.

Furthermore, he shewed great demonstration of his diuine knowledge, after this sorte. The Sunne dyd shew vpon the extreme partes of the Orizon, when he entreth into the sygne of the Dogge, at which tyme

a Sacrifice was woont to be made in one of the Suburbs. And when all was well fynished, they returned into the Cittie, going leysurely, for they had a talke of God, agreeing with the Sacrifice.

Than the boyte sayled, and he fyring his eyes on the ground for a tyme: looked vpon his friends, and cryed to them. Let vs go another way: for a dead body is caryed not farre of. When he had thus sayde, he tooke another way, as he thought, more pure. Some followed him, thynking it a shame to leaue their Maister. But the more part, and youthfull sort, among whome was Aedesius, thought it a superstitious poynt, and lyke Hounds that hunted after their game, went on their way.

They had not gone farre, but they met with the buriers of the dead Corps, & dyd not leaue it so, but asked them if they went that way, they sayde, they must needes, for there was none other. This dyd ỹ more testify his diuine knowledge, as there was no vse of syght, but a secrete knowledge by odour. They would haue tryed it in a greater matter, but Iamblicus tolde them it was not in his power, but at tyme of opportunity.

Not long after, it seemed good to them to go to Gadara, the season seruing, to ỹ Bathe of Syria, in goodnes next the Romaines Bathe of Baia, with ỹ which, no hote Bathe can compare. They vse to go to Gadara yearely. And so being in the Bathe, & they with him, reasoning of ỹ same, Iamblicus smiling, sayd. Although I am forbidde̅ by God, to ope̅ this vnto you, yet for your sakes I wyll vtter it. He wylled his cõpanions to learne of the dwellers, what the auncient name was of ỹ two litle Baths ỹ were of most price. Gadara. Baia.

They did as he required them, and vnderstood that
Eros. Anteros. the one was called Loue, and the other Loues Contrary, without any further knowledge of the originall. He by and by styrring the water, for he sate in the mouthe of the Bathe, where the water runneth out, & hauing spoken few words, he rayled a Childe from the bottom of the Fowntaine. The Childe was whyte and of meane stature, his heare yelow, his shoulders very whyte, and altogether like one that washed, and had beene washed. His companions being amased, let vs go sayde he to the other Bathe. He arose and went afore, as in a muse. And doing there as he did before, hee rayled the other Loue, like to the fyrst in all respectes, sauing his heares were black and red, hanging ouer his shouiders. He embraced bothe the Boyes, and they cloue to him, as to a gentill naturall father, whom he restored to their former places. Whē he was washed, he went his waye, his frends marualing much, from that time, left asking of questions. And being drawne with the euident signes, as with a bridle that cannot breake, gaue him credite in all thinges. There is other matter more straunge and monstrous, told of him, of the which, I will put none to wrighting. Thinking it to men, to be hurtful, and to God hatefull, to commit to fyrme and stable history, vaine and straunge trompetie: yea, I wright thys fearefully, only following such men, as not beleuing others, were compelled to these by plaine sence. None of his friends wrote these, that I doo know. Aedesius telling it modestlye, neyther he wrighting it, nor any other being bolde to doo it.

Alypius. In Iamblicus his time, liued Alypius, most perfite in the

the arte of Logicke, whose body was most small and little bigger then a Pigmey? The body apparant might be thought a soule and a spirite, the corrupti-ble part not growing great, was distributed into diuine matter. For as the great Plato sayth. Diuine bodyes haue a contrarie being, to them that be mixed with mindes: so may a man say, that he was transformed into a soule, of the which he was pos-sessed as of a God. Alypius had many followers, but his manner of teaching was onely by familier speech. No mã brought a booke. Therfore they glad-ly made recourse to Iamblicus, as to draw and drinke of a flowing Fowntaine, not containing it self with-in the brinke. The fame of them bothe encreasing, it hapned that they met together as two Starres, & being beset with an audience as in a great Schole, and Iamblicus, staying to be asked rather thē to aske, Alypius, beyond al expectation, leauing Philosophi-call matter, in the mydest of the audience, sayd vnto him. Tell me, O Philosopher, whether a ritch man be vniust, or ꝑ heire of an vniust person, for in these, there is no meane? He, not liking the subtiltie of the question, sayd: O rare man, it is not the trade of our teaching, what is superfluous in outward things, but if a man doe followe inwardlye, with vertues meete for a Philosopher. And thus said, he departed and all the audience with him, as he wente, meruel-ling at the subtilitie of the question, he procured talke with him, priuately at sundry times, and so loued him for his witte and learning, as when he depar-ted, he wrote his life. For he that wrote this treatise had that booke, which was very obscurely written, and ouerlaide with deepe clowdes, not so much, for

the hardnes of speeche, as for that it contained tedious matter of Alypius doctrine, whereof there is no memorie, how the disputations were vsed. That booke spake of a going to Rome, of the which there was no cause shewed, nor no great qualitie of the minde, but that many had the man in admyration, but what he sayde or dyd, there is no mention. This singuler man Iamblicus seemeth to haue that fault that Painters haue, who when they painte them of flourishing yeares, and wil set forth the picture with somewhat of them selues, they do marre the forme they would expresse, and swarue from the plat and beauty of their example. So he, propounding to praise the trueth, falleth into the sharpenes of punishmentes and misfortunes, exercised in his time: but the causes and occasions he neyther dyd particularly expresse, nor went about it, and did confounde the patterne of his whole life.

Hardly, this he left to be perceyued, of them that can, with great cunning, gather, that he did wonder at the man, and allowed his constancie in aduersitie, and the fineneſſe & deapth of his Oration. He was of Alexandria. And thus much of Alipius, who dyed in his Country, when he was old, and after him Iamblicus, leauing many fountaines and foundations of Philosophie. He that wrote this, was of their company, and other of their rehearsed Scholliers, were dispersed throughout the whole Romaine Empire: and Aedesius abode at Pergamo in Asia.

Death of Alipius and Iamblicus.

Aedesius.

Ædesius.

Aedesius.

AEdesius of Cappadotia, tooke Iamblicus office, and taught his Scholers. He came of a good house, but of no great substance. Therefore his Father sent him to Athens to learne some Art of profyte, being returned, and his father thinking to haue gotten gaine by him, and perceyuing he had spent his time in Philosophy, he put him out of his house as vnprofitable, and pursued him, saying. What doth Philosophie profit thee? Very much father, saide he, turning and kneeling downe: which, when his father saw, he called him home againe; and marueiled at his constancie, and minding to be ruled by him, sent him againe to his study, which he had discontinued. Hee sent him afore and followed with reioycing, as a father rather of a Diuine creature, then a mortall man. He going before all other that then were famous, of whom he had bin Auditor, and hauing gotte knowledge of Philosophy, went to ỹ singular Iamblicus, no long way, from Cappadocia to Syria. Whom when he did see, and hard him speake, he did depend vpon him, and coulde not be satisfyed with his words, so as in the end, Aedesius was not much inferiour to Iamblicus, except in Diuination, of the which I can write nothing, for that Aedesius kept it secret for the time: Constantine being Emperour, and in euery place destroying goodly Temples, and erecting Christian Churches: wherfore, it may be, ỹ the best Disciples keeping those misteries in secret, did incline to the sacred taciturnitie of that circuite.

A woman also of this name of rare vertue and chastitie.

For

For he that wrote this being a Childe, & Disciple to Crysanthius, could scarcely learne the trueth in twēty yeares. So great a labour it was to bring Iamblicus Philosophy to our vnderstanding, & to frame it to our tyme. When Iamblicus was dead, some went one waye and some another, and there was none without fame and estimation.

Sopater. Sopater, the eloquentest of the rest, of his lusty nature and corage, coulde not abyde to lyue among other men, but went to ỹ Emperours Court: that he might represse and mitigate the vehemencie & fiercenes of Constantine by reason. And he came to such dignity & power, as the Emperour was wonne by him, and in publique assemblies, would haue him set on his right hand: a thing incredible to be heard or seene. The great men repyned that the Court should learne Phylosophy: And as Cercopes, sought time not onely to take Hercules sleeping, but also the waking Fortune voyde of reason: Euen so they, in secrete counsels & meetings, omitted no part of deuillysh deuice, to bring their purpose to passe.

Cercopes, crafty men.

In Athens, there was none, though it were a popular state, that durst accuse the auncient and great Socrates, whome all the Cittie thought a perfyt man of Sapience: tyll by dronkennes and intemperance, and feasts of Bacchus all night, they were led with laughter and tryfles, and staynd with vaine and corrupted affections.

Aristophanes. Whome Aristophanes dyd fyrst infect, drawing their mindes to scoffing, and leaping longes, and brought the whole audience to behold the skipping of flees, and dauncing of Clowdes, and such other toyes in the stede of instructiō, which Commedy is wont

woont to deuice for pastime. Whē they saw ꝑ people so enclined to pleasure, they framed an accusation, and durst bring a wicked Oration against him: for the which, all the people was plagued, when he was dead. For he that wyll consider the tymes: shall synd that after Socrates was violently put to death, the Athenians neuer dyd any notable feate, but the Citie decayed, and through it, all Gretia was destroyed.

The death of Socrates, cause of calamitie to Gretia.

The lyke maye be seene, by the mallice that was borne to Sopater. For Constantinople that before was called Byzance, dyd serue Athens of Corne, and it is vneth to be beleeued, how much was brought thyther. But now all the Shyppes of Egipt, Asia, Syria, and Phænitia, and other Nations that bryngeth abundance of Corne by euery winde, can not serue nor satisfye the dronken people that Constantine haue brought thyther, by destroying of other Citties, to make shoutes and surfettes in the Theatre about him, seeking praise of the rude sort, and a memory of his name, of them that can scarcely sound it, but by vse.

Byzance.

Constantinople populous.

It chaunced so, that Byzance being so scituate, as no Nauie can well enter the Port, vnlesse a vehemēt southwinde bloweth, which happeth oft by reason of the scite of the Mountaynes. The Commons, being styred by famine, a rare prayse of a dronken people: assembled in the Theatre, wherof the Emperour was abashed. Then the olde enuiours hauing got a very good occasion, sayd: Sopater, whome thou honourest, hath tyed the wyndes, by his exceeding wisdome, which thou doest so prayse, and for the which, thou settest him in royall place.

Constantine hearing this, and mooued at it, com-

Sopater iudged to dye. Ablabius.

maunded Sopater to be put to death: which, by his cuyl willers, was sooner done then spoken. Ablabius, great maister of the Court, was Author of all this mischiefe: because Sopater grew in more credite then he.

I, minding to shew the lyues of notable men, as I said before, which I could learn by Fame, may not omyt to shew the hard haps & misfortunes ỹ they had. Ablabius, that wrought ỹ murder, was of very base lynage, & touching his Father, one of the lower sort.

There is a tale in mens mindes, and no man doth reproue it, that an Aegiptiã, comming from that part of Egipt, that is called Mendesio, to Constantinople: and as all Aegiptians are learned to be impudent in their iourneys, in common wayes, and he had learned to play that part at home: He entred into one of the Innes, & being very hungry & thyrsty, with his long way, commaunded sweete Wine to be brought him, and shewed syluer. The Hostesse of the house, being glad of gaines, went for it speedely. The wife was one of them that bringeth Chyld women a bed. Whyle she brought that Cuppe to the Aegiptian full of sweete Wine, one of her neighbours came rũning to her, saying: Your friend and kynswoman is now in daunger of her thyrd byrth, except you come and helpe her. When she heard this, she left the Aegiptian, tyll she had done her office, with the labouring woman: whome, when she had brought a bed, and washed hir handes, she came to her stranger, who was very angry with her, for her tarying.

A Wydwyfe.

But when she had tolde him wherabout she was, he desyred rather to heare of ỹ Chylds byrth, then to allaye his thyrst, that he might tell the Fortune of it.

When

When he had learned the instant, he cried alowde, go & tell the woman, that her chyld shalbe lytle inferiour to a king: when he had sayd this, he dranke vp his drinke, and tolde his name to the woman.

The Chyld was called Ablabius, and proued a ball of Fortune: for he might rule the Emperour, & caused Sopater to dye for a matter of lesse waight thē Socrates dyd, as one ỳ ruled an vnruly people. This Constantius honored Ablabius, & was plagued for it: how he died, it is written in his life. He left his sonne Constantius to be gouerned of Ablabius, and he raigned in his fathers kingdom, with Constans & Constantine his Brethren, which is more plainly set forth in ỳ life of diuine Iulianus. Constantinus, entring his raygne and receyuing such portion, which was from Ellyria to Nisibe, put Ablabius from his authority. He lyued in Bithynia, at a place, which he had princely builded for rest & quietnesse, men marueling that he had geuen ouer his authority. Constantius sent certaine souldiours from the Cittie that beareth his fathers name, commaunding the former, to delyuer his Letters with reuerence, which is to kneele after the Romaine maner, when they speake to the Emperour. He receyuing the Letters with great pryde, delyred the Purple Robe of ỳ souldiours, with seuere countenance, and terrible looke. They aunswered, they had it not, and that the bringers of it, stoode without. He, with hauty minde, and proude behauiour, did bid they should be brought in. They came in, & in steede of a red Robe, gaue him a red bloody death, cutting him in peeces, as an Ore that is kylled to be eaten publiquely. Thus this happy Ablabius was punished for the wrong he dyd to Sopater.

Ablabius loking styll for honour is kylled.

This comming to passe, and diuine prouidence not forsaking men, only Aedesius was left of great name. He trusted to a diuination, which he had by prayer, which was after this sort by dreame.

A God came downe to his prayers, and vttred his diuine sentence by verse of fyue feete: at the which he being amased, and his syght fayling him, studyed to remember the wordes. But the obscure and heauenly matter was out of his memory, therfore he called his Childe, minding to wash his face and eyes with water. The Boy tolde him that his left hand was full of Letters. He saw and vnderstoode it was a diuine thing: And so worshypping his hand, he did see wryting, which was an Oracle after this sort.

Oracle shewed to Aedesius.

By destiny, this lyfe is geuen to thee,
Eternall Fame, if thou a rule wylt bee:
To yong mens mindes, that Cities doth frequent,
And to the schoole, of Sapience are bent.
But if in fieldes, an Heardman thou wylt bee,
The Gods that way, wyll also honour thee.

He chooking to follow the better way, found out a lytle house, and followed Shepheards trade. Schollers that were desyrous of his learning, vnderstanding where he lay, came thyther with an vnpleasant noyse, lyke the howling of Dogges, and beselte the same house with threatnings, that they would teare him a peeces, if he would not impart his knowledge to them, but suffer it to be hydden among Mountaines and Forrestes, as though he neyther was a man, nor had the shape of a man. By this violence he came abrode among men, & tooke the worst way.

He

He left Cappadocia, delyuering his charge to Eustathius, a man no way alyed to him, & went into Asia, the Countrey requiring him, and making his abode at Pergamo, whether the Grecians and bozderers resozted to him, his fame was so great. Eustathius.

Touching Eustathius, it were a sinne, not to tell the trueth. Euery man confessed that he was of good conditions, and of great eloquence. Foz in his tongue and lyppes, was such a pleasantnes, as it seemed to be a poynct of wytchery, such a sweetnes was in his wozdes, and wzought so much, as they that heard him, forgot themselues. Euen as men that eate Lotos, and were caryed away with his speeches, as Saylers be with Syrenes songes. Lotos, a Tree, whose sweet fruite maketh men forget theyr Countrey.

Wherfoze the Emperour, albeit he was geuen to reade the Chzistians wozkes, sent foz him. He was lyke now to haue busynes, foz that the king of Persia moued warre, and besieged Antiochia, and at a soden assault, had gotten the Tower of the Theatre, and with shotte, killed an infynite number of the beholders. In this case there was no Gretian, but commended Eustathius to the Emperour. Antioche besieged of the Persians.

Notwithstanding, the fozmer Emperours were woont to send of their great Coūsellours foz Embassadours, oz some of the mighty Capitaines, oz other of authozity. But in this extreme necessitie, in all mens iudgements, Eustathius was thought most meete. Wherfoze being sent foz of the Emperour, he obeyed. And such an eloquence proceeded from him, as the Emperour rewarded all them with great honours, that moued him first to call him, and them he bled with moze good wyll. Some, voluntarily accompanied him with their presence, in the Embas-

sadge, to haue moze experience of him: oz to see the effect of his eloquence, among the Barbarians. Being come into Persia, the accesse to the king was as dangerous & fearfull, as it was repozted. Yet at length when audience was geuen, as commonly is woont to Embassadours: the king marueled at ỹ sobernes of his vsage, and the swetnes of his language. And though he wzought al waies to affray him, hearing his tempzed & pleasant boyce, and seeing his sober & modest looke, he wylled him to pzocede. He dyd so. The Tyzan being moued with his eloquence, & going to meate, caused Eustathius to be called by some of his Chamber, whervnto he obeyed. And as he was by nature, created to expzesse the fozce of vertue, he was admitted aguest at the Table. And did wozke so with his perswasion, as it lacked but lytle, that the Persian king dyd not leaue his Diademe & purpose, his pzecious Stones & Juels, and put on the symple Cloke of Eustathius. So great a fall had it made of the pleasures of the body: as he thought them vnhappy, that vsed them. But they ỹ were allyed with ỹ king, dyd stoppe it. Saying, he was a wytch, and that he should answer the Romain Emperour: he maruelled, he would send men that differed nothing from rytch slaues, hauing so many wozthy men about him.

Sapores King of Persia.

But this Embassadour was beyond all hope. Foz this I know well, ỹ all Grecia desired to see him, and pzayed God foz his returne. The Oracles did agree with these misfortunes, whē their pzayers fayled, foz he dyd not returne. The Grecians sent vnto him, and chose most wyse men to be the messengers. Their minde was to talke with the great Eustathius, which thing came not to passe, accozding to the tokens.

He

He hearing so skylfull and learned men, consydered deepely of the matter, & did examine the magnitude, the tyme, and forme of the Starres. Then smyling, he came among them, and when he had heard them, to whom he would not fayne, neither by conference, nor eloquence, he sayd. But these dyd not promise my returne. Yet I thinke God answereth contrary to mes request. For he sheweth that the tokens were lesse and slower, than could do any good. This Eustathius so notable a man, dyd marry Sosipatra, who excelled her husband so farre in knowledge of Sapience, that she made him obscure and of no name. It is meete to speake of her in the lyke of learned men, so great was the glory of this woman. She was of Asia, about Ephesus where the flood Cayster sloweth along, and geueth a name to the Region. She was come of ryche and wealthy Parents, the which she augmented from hir chyldhood: So great beuty and fauour had she in her tender yeares.

Sosipatra an excellent learned woman.

Cayster, a flood ful of Swannes in Lydia.

When she was fiue yeares olde, two auncient men, being past all the termes of youth, and the one elder then the other, came into the Manour of Sosypatras Father, with their skrypppes and bagges. And obtayned of the Farmour to haue the ouersyght of the Vineyard, which was easily graunted them. The encrease growing aboue all hope, and the owner being come with his Daughter, he wondred at the abundance, thinking it to be done by myracle. Therfore he cõmaunded the Farmour to bring them to ỳ Table, where he made them good cheere, and rebuked his seruants, ỳ they could not do the lyke. The two olde men being so well bled at a Gretians Table, & maruelously delighted with the beuty of his daughter, said.

Other

Other things we keepe in secrete: and this prayse, of goodwyll, as a tryfle and ieſt, with a contempt of the things that we haue encreaſed. But if thou wylt be rewarded of vs for this cheere and hoſpitality, not with mony, nor thanks that may quaile and corrupt, but with a celeſtiall gyfte that ſhall flowe from the ſtarres, vpon thee and thy lyfe, geue vs this Hoſpatra, as Nurſes and Fathers indeede. And for fyue yeares, keare nothing for thy chylde, touching death, but be quiet and at reſt. Care not for the tylling of the grounde theſe fyue yeares, by the courſe of the Sunne. For of it ſelfe, ryches ſhall growe of this grounde and encreaſe. And thy Daughter ſhall not be as an humaine woman, but thou ſhalt conceyue a greater opinion of her. Therfore, if thou haſt good wyll, receyue with both hands, that we haue offred. But if thou haſt any ſuſpition, we haue ſayd nothing. The Father in ſtrate ſylence, delyuered his daughter to them, and calling his Farmor, ſayde. Whatſoeuer theſe olde men require, let them haue it, and medle no further.

When he had thus ſayd, he departed before day, as forſaking both his houſe and his Daughter. They receyuing the chylde, whether they were wyſe men, or Spyrites of rare diuine kinde, with what myſteries they brought vp the young Mayde, no man can tell, and it is incertaine, though the ſearch be great, with what diuination they inſpyred the Chylde.

The tyme appoynted was come, and euery thing prooued of the ground, as was ſpoken. The Father was come, and knew not his Daughter. Neyther for the growth of her perſon, nor for the encreaſe of her beautie. And ſhe knewe not her Father, he ſaluting

lutting her so reuerently, as though he had saluted a Straunger. When the Teachers were come, and the table couered, they sayde. Aske the Virgin what you wyll. Aske, O Father what hath chaunced all your iourney. He geuing her leaue to speake, she tolde him all the happes that he had had in his Chariot, the woordes, the rebukes, the feares, as though she had bene in Chariot with them, and brought her Father into such a wonder, as at the fyrst he was in a maze, more then in a marueyle, and beleeued the Mayde to be a Goddesse. Then kneeling to the men, prayed them to tell who they were. They hardly, and at length, (for so it might be Goddes pleasure,) sayde. They were of the Sapience called Caldaicall, not prophane. And not without some mistrie looked downe. Then he kneeled againe, and prayed them to be Lordes of the ground, and to keepe his Childe with them, to instruct her further in diuinity. They nodded that so they would doo: saying nothing. And he, as hauing a promise and an Oracle, had good comfort in himselfe, yet knew not the secretes, and with himselfe praysed Homer, that hath shewed of such diuine deedes, that cannot be vnderstanded, for the straunge and diuine matter.

The diuination of Solepatra, to her Father.

The Goddes be turned to diuers shapes,
as please them nowe and then:
When Cities they wyll cause to seeme,
a race of new founde men. Odyss. 17.

For he thought that Goddes woulde be turned to straunge men. And being rauished with the thing, he fel a sleepe. They going from Supper, and taking

the Child with them deliuered vnto her very gently, the Robe wherwith she was inuested with knowledge, to ỹ which they added diuerse other ornamẽts. They willed her to locke ỹ Casket, wherin all these things were put, & gaue her certaine bookes besyde. She honoured them no lesse then her Father.

Day being come, and the doores opened, and men gone to their worke, they also went out as they were woont. The Child ranne to her father, carying her Casket, and good newes. He hauing learned of his seruaunts what increase he had, and what was to be done, called for the men: But they were gone, and no more seene. Then he sayde to Sosipatra: what meaneth this, O Daughter? She staying a whyle, sayd. Now I remember what they sayd at their delyuering of me these things, weeping. Looke daughter, for we must go to the west Oceane, and shortly returne againe. The which doth manifestly declare that they be Spirits. And whether soeuer they be gone, thus they went from me.

The father esteeming his child to be sacred with diuine modesty, suffred her to lyue as she would, not much moued with her, but for her silence. When she was come to rype yeares, she had without booke, the bookes of Poets, hauing none other Teachers, & of Philosophers, and Orators. And that, which others can hardly get with labour and trauayle of minde: she, without study, did expresse with pleasure. Wynding to marry, she thought Eustathius only fyt for her. Therfore, thus she spake to Eustathius, and them that were present. Heare me Eustathius, and be you witnesse that be here.

Diuination of Sosipatra. I shall haue three Children by thee: and as touching

thing the world, they shalbe all infortunate. Against God, no man can be. Thou shalt haue before me, a fayre and a worthy seate. And I, peraduenture, shall haue a fayrer. Thyne shalbe about the Moone.

Thou shalt not teach, nor play ỳ Philosopher, fully fiue yeares, for so thy Phisnognomy telleth me. But vnder the Moone thou shalt haue place with good and quiet motion. I would say somewhat of my selfe, but that I see the tyme would be to short for my speech: and my destiny doth forbyd me.

When she had thus spoken, fate so forcing, she was ioygned to Eustathius. The successe dyd differ nothing from her wordes, so certaine was her diuination, as all had bene done before. This is to be added to the other things, that after the death of Eustathius, she came to her owne in Asia, and remayned at old Pergamo. Sosipatra marryed to Eustathius.

Aedesius for good wyll, taught her chyldren Philosophy, albeit she had instructed them in her owne house. And after Aedesius resorted to her, no man esteemed his learning so as they dyd, but euery man honoured the diuine knowledge of the woman. Sosipatra returneth to Pergamo.

Philometer her Nephew, being ouercome with her beuty, and also with her learning, fell in loue with her. Her rare gyfts so surprised him, that he could do nothing for that. Likewise she was in loue with him Wherfore she went to Maximus, who was most familyar with Aedesius, and of his kynsred. Maximus (sayd she) take order for my griefe, that I be not molested. He asked what ỳ matter was? She answered. What if it be Philometer? Then it is he in deede, who differeth not from any of you. Yet when I see him depart, my hart burneth, I turneth at his departure. Philometer in loue with Sosipatra. Maximus.

Therfore deale friendly with me, and tell me what is best for me.

Maximus was not a lytle proude, as being spoken to from a Goddesse, that such a one should committe such a matter to him. Philometer continued in his purpose. Maximus sought out the matter by Sacrifice, and tooke great paines in a trifling cause. When he had done, he went to Sosipatra, and asked her, if she were styll troubled. She sayde no: And tolde his inuocation, his Sacrifice, and all the doing, and tyme, as if she had bene present at the appearing of all the visions. Then he fell to the ground astonished, and sayde she was a Goddesse. Arise, Sonne (sayd she) for the Gods loue thee, because thou honourest them, and doest not esteeme the worldly and vaine ryches. When he heard this, he went forth with great opinion of him selfe, that he had the praise of so diuine a person. Philometer with his companions gladsome, met him at the gate. Maximus a far off spake to him. O friende Philometer: leaue to burne wood in vaine, as though he knew what Sorcery he went about. He thinking he heard God speake, honoured Maximus, and left his practise, despising the purpose he had taken in hande. From henceforth, Sosipatra loued him purely, and so dyd he, her.

And chaunceing, that they being all with her, except Philometer, who was at his pastime: they fell into a disputation of the soule, of the which, diuerse argumentes were made. When Sosipatra spake, she confuted the former opinions, with euident demonstrations. Then she entreated of the soule generally. What part was punishable, & what, immortall, like one that had bene rapt with a diuine furie. And as

she had sayde, sodenly she held her peace, lyke one in a traunce. And staying a lytle, she cryed: Alack, my cosyn Philometer, ryding in his Chariot, is ouerthrowen, in a very slippery and vnequall place. He was in daunger of breaking his legges, but his seruants were diligent & saued him: yet is he hurt in his hãds, and his shoulders, but without daunger, he is set vp againe, and calleth on the Gods. This she sayd, and it was so. All men thought, Sosipatra was in euery place, and knew euery thing, as Philosophers affyrmeth of the Gods.

Death of Sosipatra.

She dyed, leauing three chyldren. Of two of their names I shall not neede to wryte. The thyrd named Antoninus, was worthy of his Parentes, and lay about Canobus, one of the mouthes, of the flood Nilus, and applyed the trade of that place to be as his mother had pronosticated of him. Young men that desyred to purge their soules with Philosophy, resorted to him. The Temple being full of persons, and he occupied about the holy things, as a man that serued God, yet no God: tolde them, that after his death, there should be no more Temple. All the goodly holy things of Serapis, should be defaced, & turned to confusion and deformity. And that the rude darknesse, which had bene thought a Fable, should haue great power vpon earth. All the which sayings, tyme dyd confirme: and the effect shewed the violence of the prophesie to be true. Of this sort, some haue bene left, (for I wyll not wryte, the morning mouinges of Hesiodus,) as certaine influences of Starres, and dyd enter into another kinde of Philosophers, and there remained. To whom that study was a profyt, being alwayes at the barre, as Socrates in Athens, at the

Canobus.

Morning influence of Hesiodus.

He seemeth to inueigh against the ij. sonnes of Sosipatra.

porch royall, and by that meanes contemned mony, and lost ryches. The plaine Roabe of Philosophy, was to remember Sosipatra, and often speake of Eustathius. Men might see so many Chests of Bookes, full and stuffed, as might ouerlade Camels, all the which they had learned, and not written of the auncient Philosophers, but Testaments, Copies, and notes of their actions, & all things which are woont to be praysed by this lyfe, full of error, frailty, and misery. And of them, the prediction of Sosipatra, was not vaine. Whose names I mynd not to recyte, for this Booke is to speake of good men, and not of euyl.

Antoninus sonne to Sosipatra.

Yet one of her Chyldren, Antoninus by name, of whom I spake before, remaining at Alexandria, was so delighted with Canobus, that he gaue himself wholy to the Ceremonies of secrete sanctity, and the worshipping of ỹ Goddes, neglecting his body, and the pleasures of the same, embracing Philosophy, that was hyd to the people. Of whom we might wryte at large. But he, touching matter of Religion, vttred nothing straunge to the common sence of men: paraduenture, suspecting and fearing the proceedings of the Emperour, tending to other matter. His conscience, patience, and stability, euery man reuerenced: and they that came to traffyke at Alexandria, came to him by Sea.

Alexandria.

Alexandria, was a populous Citty, & for the Temple of Serapis, an holy habitation, vnto the which they flowed by multitudes, from all places of the world: and when they had done their deuotion, they repayred as fast to Antoninus, taking recreation by water, to go to a man of worthinesse: They that were admitted to his company, propounded some question,

and

and were freely and fully instructed with the Sapience of Plato. They that propounded problemes of diuine matter, spake to a picture, for nothing was aunswered them. But, with stable and vnmouing eyes he looked vp to heauen, not eaſily to be brought to such disputations.

It was seene not long after, that there was a diuine knowledge in him. For he was no sooner dead, but the deuotion of Alexandria, and the Temple of Serapis was destroyed. And not only the Religion, but the houses and all things was fordoone. As in Poeticall Fables, of the force of Gyants. And the Temples at Canopus, suffred the lyke. For Theodosius, being Emperour, and Theophilus his Lieftenant, as Eurimedon. Theodosius Theophilus.

Who among the cruell Gyants,
Was one of all the chiefest Tyrants. Odyss. 7.

And Venereus, ciuill gouernour, hauing the charge of the Romaine army in Egipt, wreaked their teene vpon stones, and workers of stones: destroyed the Temple of Serapis, and spoyled holy things, making warre without warning, and getting victory without resystance. Thus they warred against pyctures and paintings, not onely beating them down, but ransaking them, making it a discipline of warre, to hyde euery stolne thing. Only the pauement of the Temples remayned, which they could not carry away for heapes of stones. Thus these valiant warriours, kept their hands without bloud, but not without Gold. Glorying, they had ouercome Gods, and boasting in committing of sacriledge & impiety. They brought into these holy places, them that they call Monks, in shape, men: but in lyke, beasts.

Openly

Openly committing and doing wicked euylles, not to be spoken. And it is a poynct of their holynesse, to destroy holy places. Euery man now, had tyrannicall power, that would weare a blacke garment, and be seene abroade in vnseemely array. To such an opinion of vertue were men brought, of the which we speake in the most part of our Historie. They did place Monks at Canobus, that mortall slaues, should be honoured in steede of immortall Gods, and mens mynds be entangled with vngodly matter. Some of their heads ỹ were punished for their great offences, were saltyd, & shewed as Gods to be honoured: although as theeues, they had bene punished.

Men thought them selues the better, when they erred in going to the Sepulchres. They were called Martyrs, Deacons, and Legates of the prayers that were made to God, being vyle slaues, and branded for their faultes, carying the scarres of their whyppings, as markes of their lewdnesse. Yet the earth bringeth forth such Gods. This dyd confyrme the great diuinatiõ of Antoninus, saying: that Temples should be made Sepulchres.

The great Iamblicus, as we wrote in his lyfe, whe one had rayled Apollo, and euery man afrayde that saw him, he came among them and sayde, maruayle no more good friendes, for this is the Image of a Sword player. So diuerse is it to see a thing with the minde, and with the deceyptfull eyes of the body. Iamblicus told the present euyll. But Antoninus, the things that were to come. Which thing onely was cause of his griefe. For he came to a quiet ende in olde age, without any sickenesse: but it was greeuous and heauy to good men, for the ruines of the Temples.

Maximus.

Maximus.

WE haue made mention of Maximus before, & the wryter hereof did see him: and came to his company when he was olde, and heard his voyce, which was, as if one had heard Homers, Minerua, or Apollo. The balles of his eyes were rollyng. His beard was long. His looke declared the vehemency of his minde. It was a toy to heare him, or see him. With both sences dyd he pearce his cõpany, that could not abyde the sharpnesse of his eyes, nor the swiftnesse of his tongue. There was none so well learned or eloquent in his company, that durst speake against him. But being sylent, they depended vpon his wordes, as an Oracle. So great a sweetnesse sate in his lyps. He was come of good house and wealthy. He had Brethren, whome he would not suffer to go before him, he being the fyrst: Claudianus, who taught at Alexandria, and Nymphidianus, who professed with prayse at Smyrna. This man was taught by Aedesius, by whose Sapience he was caught. And when Iulianus raygned, chosen to be Schoolemaister only, all the other being sequestred by Constantius: as we wyll shew plainly in Iulianus lyfe.

Claudianus Nymphidianus.

Maximus Schoolemaister to Iulianus.

Constantinus house decaying, only Iulianus was left, who for his tender age and weaknesse, was despysed. The kings Uncles dyd keepe him, and obserued that he should be a good Christian. After the which tyme, he shewed the docility of his nature. For he had in memory euery booke, so as they coulde

Docilitie of Iulian the Emperour.

not beare with the swystnes of his wytte, not hauing what to teach him. When they had no more to teach him, nor he to learne of them, they desyred his Cosyn Constantius, to let him study Rhetorique, and Philosophy. Which, by the wyll of God, he dyd permyt. Minding to haue him wander, and to be ydle in bookes, rather then to haue any minde of kingdomes. When this was graunted, and a great reuenew, and princely trayne appointed to him, he wēt whether he would. And came to Pergamo, being mooued with the fame of Aedesius, who was nowe waxen olde, and weake in body. His chiefe familiars, was Maximus, of whome we now wryte: Chrysanthius of Sardis, Priscus of Thesprotis or Molossus, and Eusebius of Caria, of the Cittie of Mindo. Iulianus, in whome was a sage youth, was admitted to familiaritie with Aedesius, being rauished with the sharpnes and excellencie of his minde, and would not depart. Being lyke to them that be stong with the Serpent Dypsas, with vnsatiable thyrst and desyre, he would receyue the doctrine. He sent princely gifts vnto him, which he would not receyue, but calling for him, sayde. Thou knowest my minde, thou hast heard me talke. Thou seest the dispositiō of it, if thou wylt do any thing, being a louing chyld of Sapience, for so do I gather by the tokens of the minde, go among my gentle schollers, of whom thou shalt be fylled with all kinde of learning and knowledge. Thou knowest ỹ misteries, that shall make thee wysh thou haddest not bene a mortall man. I would Maximus were here, but he is sent to Ephesus. The lyke I might say of Priscus, but he is gone into Grecia. The rest of my good Schollers, be Eusebius and Chrysanthius: whom if thou wilt heare, ỹ shalt not neede to come to me

Chrysanthius. Priscus. Eusebius.

Stynginge of the Serpent Dypsas, threadeth thyrst vnquenchable.

me. Whē Iulianus had heard this, he did not therefore leaue him, though he meant to spend his time with Maximus & Chrysanthius. Chrysanthius was lynked with Maximus, in the woꝛks of maruelous science by inspiration, leauing lyberal arts. And Eusebius, when Maximus was pꝛesēt, would not medle, wᵗ the finenes of Logike, and Rhetorike. Whē he was absent, he did shine like a glittering Star, such pleasantnes & grace was in his woꝛds. Chrysanthius pꝛaised him, and agreed with him, and Iulianus honoꝛed him. Eusebius made this conclusion, ꝑ those things had being, that were in deede. But they that deceyue their sences, be woꝛks of Soꝛcerers, & of them ꝑ daily with matters of the earth, with mad persuasions. When Iulianus had heard this determination, he called Chrysanthius aside, & sayd. If thou louest the truth, tell me the effect of this conclusion. He cōsidering the matter deepely, said. You shall do best, not to learne this of me, but of the Authoꝛ himselfe. Which when he heard, he did so, & made great accoumpt of Chrysanthius foꝛ this aunswer. When they met againe, Iulianus spared not to delyuer ꝑ matter, & boldly asked him, what he meant by ꝑ conclusion: Then Eusebius with sweete woꝛds, sayd. Maximus, one of the most aunciēt & best learned Auditoꝛs, foꝛ the sharpnes of his nature, contemned these lessons, and gaue himselfe to a certaine Magike. And sodenly called vs to Hecates Tēple, where many of vs were witnes of his fondnesse. When we were come & had made reuerence to the Gods. Sit downe good friends, sayd he, & marke what you shall see, & if I passe the cōmon soꝛt of men. When he had said this, we sat downe. He made a peece of Insence cleane, and whispeꝛig a certain pꝛaier to himself, wꝛought such a feat, as ꝑ goddesse smiled, as if it wer a smilig indeed.

Hecates was honoꝛed with Sacrifice of. 100.

We being troubled with the syght, he sayd. Let none of you be afrayde of this, for by and by, the Lampes shall burne that she had in her handes. He had no sooner spoken, but the flames flushed from her fyngers. We maruayled at this cunning, and went our way. Do not you maruayle at this, no more then I, that by puritie of reason, thinke it no great matter.

When diuine Iulian had heard this, he sayd. Farewell, and apply thy booke, for thou hast tolde mee what I thought. Hauing thus sayd, and kyssed Chrisanthius, he went to Ephesus. Where he accompanied with Maximus, and earnestly studied his doctrine. But Maximus called to him the learned Chrysanthius, being scarcely able to teach the young man sufficiently in the knowledge of Sapience. Who being instructed of them, and vnderstanding that there was more to be learned in Grecia, of ỹ Goddesses Priests, went thyther with speede. What name the Priests had at this tyme, it is not meete for me to tell. For he gaue the wrighter orders, and brought him into the fellowshyp of the Eumolpidæs.

The Goddesses were Ceres and Proserpina.

Eumolpidæs a kinde of Priests, bearing name of their king Eumolpus.

He foresaw the destruction of Grecia, and the defasing of Temples, in the presence of this writers hearing, and affyrmed he should be a Priest after him, although it shoulde not be lawfull for him to vse his office, because he was sacred to strange Goddes, and should sweare solemnly not to serue them: yet he sayd he should be a chiefe in the Cleargy, though he were not an Athenian borne. And so much dyd he foresee, that in his tyme, he sayde, Temples and holy things should be destroyed, and he see it, and be contemned for his obstinacy, though he vsed his duety to the Goddesses, and should be depriued of his honour: and

neyther

neyther be Priest, nor dye an olde man.

When the father of Apollos Ceremonies, had thus sayd, and vnspeakeable troubles followed: some are tolde in other Histories, and some shalbe shewed in this Volume: When as Alarichus passed ỹ streyghts, as an open and plaine feyld, with Barbarians. The secte that weare blacke apparell, which came with him, breaking all duety of obedience, opened the straygths of Grecia to him. This happened after: though for occasion, the matter is touched before.

These Ceremonyes were called, Mithriaæs, of Mithra, whome the Persians, calleth Apollo.

Alarichus kyng of Gothes.

Iulianus had bene conuersaunt with this diuine Priest, and greedily learned his doctrine, and with speede went to Constantius, a partner of the Empire. Maximus was thē in Asia, & Aedesius was dead. And Maximus encreased in learning abundantly. Iulianus got, not what he would, but what he could, for the necessity, for he was sent into France, not to lyue lyke a Prince, but to be cut off, and so perysh. Yet he preuailed by the prouidence of God, not being knowen that he honoured the Goddes.

Iulianus Apostata.

He passed the Rhene, and subdued all the Barbarous Nations there, and escaped many trappes & traynes that were layde for him, as is tolde in his lyfe. He sent for the Priest out of Grecia, and after secrete conference betweene them. They conspyred to destroy the tyrannye of Constantius. To this was priuy Oribasius of Pergamo, and Euemerius of Lybia, which the Romaines calleth Affrica, and is more plainly written in the lyfe of Iulianus. When he had put downe Constantius, he sent the Priest into Grecia, appearing as God, and doing what he would. And with him he sent royall gyfts, to renewe the Temples of Grecia.

Oribasius.

Euemerius.

Then he sent for Maximus and Crysanthius, making

one calling for both. It seemed good to them to learn of the Goddes. And they being men of great experience and learning: conferring together, and proving all their knowledge and cunning, found euyll and vnhappy tokens. Which when they both dyd see, Chrysanthius was afrayde, and with heauy countenaunce dyd byte his tongue, and sayde. Here is no abyding for me, friend Maximus, but must rather seeke to flee. The other with a better corage, sayde: It seemeth Chrysanthius thou hast forgotten what we learned, when we were chyldren. That it is the part of those men, endewed with that doctrine, not to be afrayde of the fyrst shew, but to recyte and vse the helpe of diuine nature, tyl thou mayst finde helpe for thy selfe. Then sayd Chrysanthius. You peraduenture are bold and haue hart so to do, but I wil not striue with these tokens. Maximus making continual practise, came to his purpose. Chrysanthius remayned as an Image vnmoueable, not intending to be drawen from his sentence, taken at the beginning.

Nowe in Asia, all men resorted to Maximus, aswell they that were in authority, as they that were not: the noble Senators and bulgar people, repayred to Maximus, and made noyse with shoutes, which the people is woont to do, when they wyll honour any man. Yea, the women at another gate, went to Maximus wyfe, and gratulated her felicity, that she might be good to them: and she seemed so well learned, as Maximus was not of any learning. Thus Maximus with this great honour in Asia, went to the Emperour. Chrysanthius remayned at home, to whome God had sygnified that verse of Homer in his sleepe.

God

God heareth their request, Iliad 4.
Whose trust in him doth rest.

When Maximus with his pompe, was come to Constantinople, in short tyme he was notable there. For the Emperour and the Princes, were with him both day and night. Such a felicitie thought they to be sent of God. It came to passe that Maximus began to be insolent in the Court, using more fyne apparell then became a Philosopher, and waxed more harde to be spoken to. Maximus insolent.

The Emperour not knowing of it, commaunded that Priscus should be sent for. And Maximus requyred that Chrysanthius might be called also. So they were both sent for, Priscus from Grecia, and Chrysanthius from Lydia. So much dyd diuine Iulian depend vpon Maximus, as he wrote gently to them both, desyring them as friends, & prayying them as Goddes. And hearing that Chrysanthius had a wyfe, called Melyta, Cosyn to this wryter, whome he loued deerely, he withdrew himselfe, and wrote to the woman with his owne hande, no man being priuy to it, using all the fayre wordes he coulde, that she shoulde perswade her husbande not to deny to come. And requyring the Letter that was sent to Chrysanthius, hee put in the other, and sealed bothe, sending it by the messenger, as one, adding to it further by wordes, what hee thought good to bring the matter to effect. Melyta wyfe of Chrysanthius.

Wherby Achylles mighty minde, Iliad. 9.
Might be subdued and vnderminde.

Priscus

Priſcus came and behaued himſelfe modeſtly. And although there were inowe that would haue puſhed him vp: yet he remayned after one ſort, not proude of the Court, but ſeeking to bring it to more Philoſophicall forme.

Chryſanthius would not be allured, with all the deuiſes, but truſting in the Goddes, and that their determination was vnremouable, he mynded to obey them. He wrote againe to the Emperour, that for his cauſe he tarryed ſtyll in Lydia, and that he dyd it by the counſell of the Goddes. The which thing the Emperour conſydering, he made him chiefe Byſhop of Lydia, with his wyfe, and gaue them authority to place other.

The Emperour went to the warre of Perſia: Priſcus and Maximus following him. Other dyd the lyke, fylling the number, and boaſting their vertues, becauſe the Emperour affyrmed, he honoured the other, they would haue it thought, he eſteemed them alſo. But when that glorious expedition came to a dolorous ende, (as we wyll ſhew in Iulianus lyfe:) Iouinianus that followed, honoured them: but he had but a ſhort raigne, as many more haue had.

Iouinianus, raigned on lye eyght monthes.

Than Valentinianus and Valens ruled, and Maximus and Priſcus, taken to a farre contrary vocation: then Iulian called them. For that was for honour and euident ioye. Thus from honour to diſhonour, ſuch diſgraces dyd appeare, in the things that were apparant. Priſcus had no hurt, being well reported of all men, and returned into Grecia. At the which tyme, this writer was a childe, and went to ſchoole. But Maximus, of whome ſo many exclamatiõs were made abroade in the Theatres, and priuately to the Emperour

Valentinianus & Valens, Emperours.

Priſcus eſcapeth.

Maximus lamented.

Emperour, was yet marueyled at, for patience in his troubles. For grieuous torments were put to him: and such a penall paine, as a man geuen to Philosophy neuer heard of the lyke somme, they thynking he had had the goods of all men. But afterwarde a lesse paine was put, and he sent into Asia to pay the money, in the which he was condempned. The paines that he suffred passeth all Tragedy. It wyll be harde to finde one of so good a voyce, or so reioysyng of others euyll, as can expresse the infynite tortures of this man. For the punishment of the Boates vsed in Persia, was nothing to his tormentes, beside the scolding scornynges of the tormentors, when they wrested his body. His wife so syngular a woman, being present to lament his case. And when there was none ende of these afflictions, he prayed his wife to buy him an exequisyte potion, that it might rydde him of his paynes. She dyd so, and brought it to him, and dranke it before him, wherof she dyeth presently, and her friends buryed her. Than Maximus would not drinke it.

The punishment of the boates, wyll to reaue a man a peeces, betweene two boates: it is called Scaphismus Maximus, his wyfe dyeth of a drynke, that he wylled her to buye, to dispatch him selfe.

Now all eloquence, nor all the rowt of Poets, wyll not suffice to shew the acte of Clearchus. He was of Thesprotis of wealthy and famous house. When the fate was chaunged, and the Emperour Valentinian had the rule in the West, and the Emperour Valens in much daunger, not only of losse of his state, but also of his lyfe. For Procopius rose against him, & with mighty forces pursued him in euery place: Clearchus at that tyme was president of Asia, that reaches from Lydia and Phisidia to Pamphilia. He gouerned well, and offred among the first, his body to peryll, against the Lieftenant of the warre, the which strife

Clearchus. Thesprotis.

Procopius Tyrante of Constantinople.

was not vnknowne to the Emperour.

Salutius. The Capitaines name was Salutius, who florysshed in Iulianus tyme. Clearchus blamed his babling, a

Nicias. fault of age, and called him Nicias, saying: at those yeares he ought to instructe his minde with knowledge and Hystoryes.

Things comming well to passe, Valens aduaunced Clearchus: not only, not taking from him, but encreasing his office in Asia, making him Presydent from

Tmolus, both an hyll and a flood in Lydia. Pergamo to Caria, the hyll Tmolo, determining the bounds to Lydia. And it is a fayre and a ryche countrey: not subiect to the Presydent of the Court, but that now all things being in confusion, the same is also disturbed. Clearchus hauing Asia in good order, he found Maximus in torments.

Now must I speake a worse of God. For such an incredible chaunce cannot be ascribed but to God. He made all the souldyors that thus misused him to flee, he brought him out of prison, he cured his body, and set him at his table. So great a securitie had he in the Emperour, whose minde was so bent, as he allowed all things that Clearchus dyd. So was Salutius deposed, and Exonius put in his place. Clearchus

Exonius. punished all those souldyors of torments, or that had taken any thing frō others, by payment, or by death. And he was in euery mans mouth, as an other Iulianus to Maximus. He shewed publique beneuolence vnto him, although he was not geuen to the Theatre, nor greedy of glory. He sayde no more but he bare him vpon his shoulders. Much of his possessions he did recouer, that were taken away by other, so that he was soone made ryche, as if he had bene called to Iulianus Court. So he went to Constantinople with

great

great honour of them, that saw his fortune changed to the better.

Than was he tryed in matter of diuination, which dyd verye much increase his fame. Of the which glorie, griefe dyd growe. They of the Court conspyring together, to know a secrete mistery, that euerie man coulde not tell, came with it to Maximus, and because they could not agree among themselues: they woulde haue Maximus declare the Prophesie, for it was thought that he knewe the counsell of the Goddes, and could vtter all their secretes to others.

He perceyuing their minde, and waying the words, dyd perceyue where the difficultie laye, and tolde it as surely and truly, as the mistery was true: Shewing also, that the shewing of it, woulde vndoo him, and all that shoulde heare it.

And that many by it, shoulde be put to death, that deserued not. And so tolde by the Prophesie, that the Emperour after great slaughters of others, shoulde straungely dye him selfe, and not be buryed. And so it came to passe, as wee declare in our Hystorie.

Valens was burned in a house.

The conspyratours were apprehended, and kylled in euery place, as pullen for a feast or banquette, and among them Maximus was taken, and caryed to Antioche, where the Emperour was.

Yet they were ashamed to kyll him, because he reproued in Iudgement, them that accused him: and that he had sayde nothing but trueth, so as they beleeued there was a God in Maximus body. Therfore they sent one Festus, a man of cruell nature, with him into Asia, thynking that place worthy for such a man.

who being come thether, dyd execute his Commission, and some what more of himselfe, following the brunt of his cruell nature.

Cruell Festus, executeth Maximus.

When he had executed many guilty, and not guilty: at last he dispatched the great Maximus. This ende had that diuination. But the rest came to passe.

Valens dyeth myserably.

For the Emperour in a fyght in Scithia, dyed so straunge a way, that a bone was not found to be buryed: And fortune shewed another great thing.

Festus.

For Festus, as the wryter hereof dyd know, and was present at the example, being put from his office, and

Theodosius

going to Theodosius, who was chosen Emperour, maryed a ritch and princely wife. And that he might shew his pompe, and put away his fame of euyll doing: proclaymed his feast to the best and noble sort. It was the thyrde day of the Calends, that the Romaines call Ianuary. At which tyme, all came to the feast, to honour Festus.

He went into the Temple of Eumenides, not woont to serue the Goddes. Hauing put all that he kylled to death for that cause. Being there, he tolde his dreame, and in talking, the teares fell from his eyes: which was thus. He thought that Maximus drew him with an haulter to hell, to aunswer before Pluto.

They that were present, remembring his former lyfe, wept euery one, and wylled him to praye the Goddes for himselfe. He obeyed, and prayde. But going forth, he fell to the grounde, and two chyldren lay vpon his backe. His voyce forsooke him: and being caryed away, dyed by and by. This seemed to be a very great acte, and of diuine prouidence.

Wycked Festus dieth sodenly.

Priscus.

Priscus.

OF *Priscus*, much is sayde before, by reason of occasion offered. To speake of his conditions particularly: he was a deepe dissembler, keeping things hyd in his minde, and of a great memory. And had all auncient opinions collected and ready. He was sayre and great of body, and might seeme ignorant of learning, because he would syldome come to talke, but kept his doctrine as a treasure, calling them prodigall, that would talke at euery motion. He sayde, he that was ouercome in disputation, was no more quiet, then he that resysteth against the trueth: by waxing wyse with pleasures, and delyght of the body, and becommeth an hater of learning, and a despiser of Sapience. For this cause he refused company, and was rude and rusticall in behauiour. And this manner he dyd not only vse among his companions of learning, but from a chylde continued thus, to his olde age.

Chrysantius tolde the wryter of this worke, that Aedesius was most familiar and populous. And when he had done his Lectors and disputations: he would walke in Pergamo, with the rest of his audytours. And as a good teacher, would engraft asmuch by gentle words & dillygence, in his Schollers, that were hard of capacity, as could be done by man. But whom he perceyued haughty for their straunge doctrine, and spreading their feathers, greater and weaker than Icarus: he would throw them downe, not

into the Sea, but to the earth, the place of men.

In the trade of teaching, he met a woman sellyng hearbes, whome he with gentle manner beheld, and spake to her, of her going about, and what gayne she got to ware wealthy, and also to lde her how hearbs were to be sowen. The lyke he dyd with a Weauer, Smyth, and Carpenter: and by this, they that were gentle and dilligent, dyd learne, and especially Chrysanthius, and some other that were lyke vnto him.

Priscus pœuish. Onely Priscus would not forbeare openly, but called him a bewrayer of Philosophy, and a man cunning in wordes, which serueth to drawe the minde, but be not obserued in workes.

They were called Corybants, that ran about lyke mad men. Being of this sort, after Iulianus death, he refrained frō bytternes, & suffred many rebukes of young men, that were fond of their knowledge, lyke Cybels Priestes: yet in all things he kept the grauity of his nature, laughing at mans infyrmity. In the Temples of Grecia in his last yeares, for he lacked but ten yeares of an hundred, when he dyed: at the which tyme many dyed for very griefe. Being persecuted of the Barbarians, among the which was Proterius of the Isle of Cephalenia, who was reported to bee a man of much vertue and goodnes.

Proterius of Cephalenia.

Ilarius of Bithynia. Lykewise Ilarius, whom this wryter knew, and of Bythinia, lyuing tyll he was olde in Athens. And to to them that were voyde of other learning, he playde the Philosopher by painting. So that Euphranor seemeth not to be dead in his handes. And for this cause the wryter hereof had him in great reuerence and estimation.

Of Euphranor, an excellent painter. Pli. 35. 11.

Ilarius kylled. But Ilarius could not escape the publique calamitie, for being taken without Athens, hauing an house

nye

nyt Corinthe, he was slaine of the Barbarians, with all his familie. These things by the helpe of God shal be shewed in our Histories, in the which we wyll declare, not onely the lyues of particular men, but also the publique actions. Now what euery priuate man dyd, is tolde sufficiently in this Treatise.

Iulianus.

IUlianus, an Orator of *Capadocia*, florished, in Aedesius tyme, and had the place at Athens. For thyther resorted to him all the youth from euery Lande, honouring him for his eloquence and syngular wyt. There were diuerse desyrous of vertue, that aspyred to his glory. As Apsines of Lacedemonia, hauing a name of lyberall science: Epagatus, and a company of other parsons. But he passed them all in excellencie. And the other were much inferiour. His Disciples were many, and whether soeuer they went (as I may saye) and whersoeuer they were dispersed, they were had in admiration. The chiefe was, diuine Proæresius, Hephestion, Epiphanius of Syria, and Diophantus of Arabia. Tuscianus, for his worthynes, is not to be forgotten: for he was familiar with him, all the which he declared in Iulianus the Emperours lyfe. This writer dyd see Iulianus house at Athens, which was lytle and plaine. Yet so expressing Mercurie and the Muses, that it dyffered nothing from a Temple. He left it to Proæresius.

Iuliane the Orator.

Apsines.
Epagatus.

Proæresius.
Hephestion.
Epiphanius
Diophãtus.
Tuscianus.

There

There was the pictures of his friendes, such as he loued. He had a Theatre of Marble, lyke the commō Theatre, but lesse, as proportionate to his house. There was at Athens at that tyme, such a faction betweene the Scholliers and the Cittizens, as in a Cittie, that within their walles, nourished the perils of their auncient warres. No Student durst go abroade to heare the Lessons, but kept in priuate auditories, whether Scholliers were brought to heare wordes, not contending for lyfe, but for praise: Many keeping sylence, it is requisite to take and bring this of Iulianus, for a wytnesse and testimony of all his learning and conuersation.

It seemeth, he meaneth the whyppings of the Lacedemonians.

It chaunced the bolde Disciples of Apsines, to modest Iulianus in this ciuile tumult, with cruell and Lacedemoniall handes bsing them, that were in daūger of their bodies. They were accused as euyll doers, and the cause was brought before the Vice Consull. He seeming seuere and terrible, commaunded the Maister to be apprehended, and all the accused to be tyed, as they that were noted of murther. The Romaine seemed not to be vnlearned, nor brought vp in rude and ignorant manner. Iulianus appeared thus vexed. And so dyd Apsines, not by commandement, but to helpe the accusers. The matter proceeded, and the complayntiues entred. In these disordred Lacedemonia, one Themistocles of Athens gouerned, cause of all this euyll. For by his name, he was the more prone, and bolde to despight. The Proconsull looked grimly vpon Apsines, saying: who commaunded thee to come? He aunswered, the care of his Disciples was cause of it. The Presydent stayed his nature with sylence: the accused entred in

Prouince, or charge.

bandes,

bandes, and their Maister with them. Hauing long heayre and bodies, cuyl handled, as the stripes might appeare to the Judge. When leaue was geuen to the accusers to speake, Apsines beganne. Then spake the Prelident. The Romaines allowe th not this. For he that speaketh the fyrst accusation, is in daunger of the second. All the preparation being thus dashed by the present sharpnes of the Judge, Themistocles the accuser, was compelled to speake. He changed collour, and bytte his lyppe full of doubt, and looked towarde friendes, and asked what she should do. For they were come to make a noyse and crye, onely when their Maister should speake. There was great silence & trouble. Silence ouer all the iudgement place, and trouble for the part of the accusers. Iulianus, with a lamentable voyce, desyred he might be heard.

Than the Proconsull sayd: None of you Teachers prepared, shall take the matter in hand, nor any of you Disciples, shall make noyse to the speaker: and then shall you know, how pure and syncere the Romaines iudgement is. Therfore, let Themistocles make an ende of his accusation, and let him aunswer whome you thinke best: after this no more accused, and Themistocles name was obscured.

Iulianus, as the Prelident commaunded, to answer the fyrst accusation, sayd thus. Thou, O Prelydent, by thine exquisite Justice, hast caused Apsines, as a Pythagoream, to hold his peace, though it were late, which he ought to haue learned chiefly before. Because he taught others to followe Pythagoras doctrine, which is, silence. If thou geuest me leaue to aunswere, commaund Proæresius, one of my friendes

to be vntied. And iudge thou, whether he hath better learned the eloquence of Athens, or science of Pythagoras. When the Præsident had graunted, and that very gently: as Tuscianus, who was present, tolde this wryter, Proæresius entred among the accused, without bondes. The maister crying to him with lowde and high voyce, as they that encourage them that go to fyght. So speaking shryll vnto him, sayde. Now is it tyme to speake. Than he made a Præme, which Tuscianus dyd not tell, but only the sence. That it tended to moue pitie, of that they had suffred: and that it was mixed with a praise of their teacher. And that there was added in the Præme, a reproofe of one purpose, declaring the swift maner of the Proconsulles power. That it was not lawfull that they that had bene iudged, should be so vsed againe.

The Præsident helde downe his head, and was amazed in his minde, at the words & pithe of the matter, the myld countenance and good iesture. All were ready to haue showted, but feating the commaundement, as a thundring, and vsing a misticall silence: Proæresius began another Præme, the substaunce wherof, Tuscianus tolde, was thus. If it be lawfull to do all iniurie in accusing, and the accuser to be beleued, before aunswer be made, be it so, let this be Themistocles Cittie.

Then the Proconsull leapt out of his seate, casting of his Purple garment, which the Romaines call a Trabeall Roabe, and as a young man, of so seuere, and inexorable a Judge, clapped his hands at Proæresius. Apsines clapped also, not willingly, but what is more violent then necessitie?

Nothing more violēt then necessitie.

Iulianus the teacher, commaunding part to go forth,

and

and the accuser, willing the maister to remaine alone: Than taking Themistocles and the Lacedemonians, he repeated the whypping of Lacedemonia, and added them of Athens. Thus continuing in fame, he dyed at Athens, among his acquaintance, ministring great contencion to his frendes, to celebrate his Funerall.

Proæresius.

Proæresius of Cesarea, of Capadocia.

OF *Proæresius*, is spoken part in the abouesayde, and in our Hystoricall Treatise, is declared aboundantly. But nowe we wyll speake more exquisitely of him, knowing him thoroughly, and being admytted to his talke and familiarity. His eloquence was great and celestiall. I wyll not speake partially, though he were my Maister, and his curtesies, which cannot be expressed, had bounde this wryter with long and great friendshyp.

The Authour speaketh of himselfe.

He that made this Treatise, came out of Asia, into Europe, to Athens, at syxteene yeares of his age, hauing a curled and thicke heayre, and for the multytude, of many whyte heayres, lyke the foming Sea, or the whyte syluer.

Proæresius was then (as he sayde himselfe) lxxvii. yeares of age. In eloquence he was passing. His aged body was susteyned with the youth of his mind. So as the wryter hereof, thought him boyde of age, and as it were immortall.

He repayred to him, as called of one that seemed

Piræo, the Port of Athens.

a God, without any busyneſſe. He came to Piræo at the fyrſt watche, hauing gotte a feruent age we by the Sea. And many other of his kynne, were come with him.

At this howre when nothing was to be done, the maiſter of the Shyppe, which was a man of Athens, went ſtraight to the Citie, and many that lyked better that kinde of ſtudy then the other, ſtoode at the Port, where the going downe is at the pyllour, and other paſſengers went alſo. But this wryter was not able to go, therfore he was borne into the Cittie. It was mydnight, when the Sunne maketh equall night, being northwarde, and entred the Ballance, at which tyme the night watches be long. The Shyp-maiſter being of olde acquaintance with Proæreſius, knocked at his gate, and brought all the company with him, as it happeth when contention, falleth betweene two young men, that, that Schoole woulde be fylled with audience. Some of theſe, ſought ſtrength of body, ſome ryches, and ſome a meane betweene.

This wryter being weake, had only many bookes of auncient wryters in his youth. The houſe was full of myrthe, men and women running about, ſome laughing, and ſome prouooking laughter. Proæreſius that tyme, wylled his coſyn Anatolius, for whome he ſent, to entertaine the Straungers. For he was of Armenia, which is nert the Perſians: and they receyued the Gueſts, wherof ſome were their countrey men. The youth in the Bathes, ſhewed all paſtime and myrth: and when they were waſhed, they went their way.

This wryter, for his great ſycknes conſumed, and

neyther coulde enioy the syght of Athens, nor of Proæresius: Onely seeing the things which he desyred, as it were by vision. His countreymen of Lydia tooke it greeuously: and as one young man wyll helpe another, they spake of him many great things, more than trueth. Conferring together maruelous straungely, there was a sorrow in the Cittie, as of a great calamity.

There was one Aeschines, not of Athens, but of Chio, that had kylled many, in practising with the sicke and the whole. He, (as appeared afterwarde) being earnest with them that lamented, sayde. Let me come to geue the dead man a medicine. They were content that Aeschines should make an ende of him, that was already well nye dead. He opened his mouth with certaine instruments: and than he spake, which, by the wyll of God, was many yeares after verified. When he had receyued the medicine, his body was thoroughly losed, and he sawe the ayre, & knewe his friends. Aeschines.

Thus Aeschines cleared his former faultes, by this one fact, & was honoured of the Patient, and of them that were his friends. When he had done this, being honoured of all men: he went to Chio, and taryed so long there, tyll by the vertue of the medicine, he had gotten health, after the which tyme, the Patient kept company with the Philitian.

Diuine Proæresius had not yet seene this writer, but lamented his case: and when he heard, he had gotten health beyonde all hope, he called the chiefe of his Disciples, and playnly to them the efficacie of that arte. I am glad (sayth he) of this young mans recouery, whome I haue not yet seene, being greatly

grieued with his infirmity. If you wyll doo me a pleasure, take him to the publique Bathe, and leauing your wanton toyes, vse him as mine owne chylde. Thus this matter went, of which shalbe sayde more in our History. Notwithstanding, the wryter thynketh that all the benefyte he got by Proæresius, came by the wyll of God. Yet in the declaration of his lyfe, he wyll not swarue one whytte from the trueth. A diuine saying was it of Plato.

Trueth is the guyde of all good,
Both to God and man.

Plat. 5. of his Lawes.

The goodlinesse of Proæresius body (for now I come to speake of him) was such, though that he were olde, that I doubt, if any other were of that bewty, being of those yeares. And it might be maruayled, that the perfectnes of beuty, did suffice such a body, that had a iust proportion with ỹ greatest. For his stature was bygger then a man would beleeue, yea, coniecture, for he was hygher then all other, by a foote, as he seemed a Gyant amongst the tallest men. When he was yong, Fortune droue him from Armenia to Antiochia, for he went not straycht to Athens, for he wanted money, and that way, he was infortunate, though he come of honest parentage.

Vlpianus of Antioche,

In Antioche, he followed Vlpianus, who was chiefe teacher of eloquence there, and prospered with the best. From thence he went to Athens, after he had taryed a good tyme, with great desyre to heare Iulianus, where also he proued with the best. Hephestion went with him, for they two loued deerely, contending aswell in pouerty, as in eloquence.

Both of them had but one Cloake, and three or

sowre Mantelles, which being dyed at home, shewed their courseness for age. Further, being two men, they seemed but one, as the Poets wryght of Gerion. So they were two and one. Gerion 3. bodies.

When Proæresius went abroade, Hephestion taryed at home, wrapped in his Coverlet, exercising himself in Rhetorique. The lyke did Proæresius, when Hephestion was abroade. So great was their want. Iulianus lyked well of Proæresius, and gaue eare vnto him, wondring at the excellencie of his nature. Ambitious pouertie of Proæresius & Hephestion.

When Iulianus was dead, Athens coueted to haue a lytte successour in the art of Rhetorique. Many were desyrous of the office, which to name were a trouble. Therfore by voyce were chosen Proæresius and Hephestion, Epiphanius, and Diophantus, Sopolis of the obscure sort, and Parnasius of the byler sort, to make vp the number. For in Athens after the Romaines manner, some must be teachers, and some auditours. Death of Iuliane the Orator. Sopolis. Parnasius.

These being appointed, one part was called of the lesser company, and more symple, whose power consysted in the seate and teaching place. To the hygher sort, the Cittie was deuided, and not onely the Cittie, but all the Nations of the Romaines.

And they contended, not for cunning, but for contries, which should be most cunning. All the last, as an honour, was appointed to Epiphanius. Diophantus had Arabia, Hephestion reuerencing Proæresius, left Athens and dyed. To Proæresius all Pontus, and the Cosynes sent auditors, honouring him, as a domesticall God. Bithynia, and Hellespontus dyd the lyke. Hephestion.

Lydia

Lydia now called Asia, reaching to Caria and Lycia, and ending at Pamphilia, Taurus, and Egipt, for the excellency of learning, was to him a peculiar portion, and all that is aboue Egipt, streatching to Lydia, and the vnknowen partes inhabited.

I haue told this at large, that men may see euidently, the Nations that first saw themselues deceyued by youth, turned to seeke other. The excellency of Proæresius made a great faction, which grew to so great contention with the young sort, that he was forced to leaue Athens: they corrupting the Proconsull, whereby they got the vpperhande. Yet Proæresius after great penury in his exyle, returned lyke vnto Pisistratus. Other men lyued by their ryches, but Proæresius by his eloquence. As Homers Mercury, conueyed Priamus to Achilles Tent, through the enimies. He had good fortune that a new Officer was come, who hearing what was done, dyd not alow it. So by the Emperours permission, and alteration of voyces, he returned to Athens.

Iliad. a.

His enimies, againe assembling, rose against him, lyke stynging Serpents: but being preuented of his friendes, he was restored to Athens, as Tuscianus, who was present at euery thing, tolde me, who had bene Proæresius, if Proæresius had not bene. When he was come, as Vlysses, after a long absence, he founde some of his friends in good case: among whome, was Tuscianus, they could not leaue beholding of him, nor he embracing of them. And determyned to tarry the comming of the Proconsull, which was at hande. Who being come, called the Orators, and disgraced all their doings. They had no wyll to come before him, but necessity compelling, he propounded questi-

Tuscianus of Lydia.

ons

ons vnto them: to the which, they aunswered euery man according to his capacitie, as they were called and instructed, and departed retoysing.

Then were Proæresius Scholliers sodenly called in: who came, not knowing what was meant. Then sayd the President with a lowde voyce, I wyll haue you all, this day, aunswer to a question, which, when you haue done, then, shall Proæresius, or at his pleasure, say what he wyll. They effectually desiring this thing, and declaring with great consideration, speeches of Aristides: not as things vomitted, but well digested, the President sayd againe. Now say Proæresius. He, from his seate, spake somewhat, as a Proeme with great grace, and when he had ended that speache, which he spake of the sodaine, he applied his matter to the chiefe poynt. For the which, the President was ready to make an ende. Than he looked about the audience, and espyed of his aduersaries a great number, and of his friends very few: wherat he was afrayde, as he might well be. Yet Fortune fauouring him, and seeing in the furthest part of the Schoole, the men that were great talkers, and workers of much euyll, sayde, alowde. O God, yonder be the best Oratours.

Commaunde them, O President, to come forth, paraduenture they wyll tell, they haue done naught. When they heard this, they hydde them selues among the people, coueiting to be close.

The President, sending some of his Sergeaunts, brought them forth, and with an exhortation, appoynted them to speake, in that forme, that is called, Concluiue. When they had looked a lytle and spoken together: They propounded a base matter, rude and

harde, and voyde of all Rhetoricall ornament.

He looked grimly vpon them, and sayde to the Proconsull. I beseech thee let me haue the right that was graunted me before the action. He sayde, he should not be denied right. I requyre (quoth he) swyft Notaries.

Themis, the goddesse of true petitions.

That this daye, they maye noate Themis tongue, and attend vpon my wordes. He wylling the best Notaries to come, they stoode about him, to noate his woordes: but wherefore, it was not knowen.

Than I (sayd he) would aske a greater thing: which he was bidden to doo. Let no man, sayd he, clappe his handes, at the ende of Sentences. Which being graunted with great feare to the other: Proæresius beganne to speake with flowing Oration, clapping his owne hands, at euery sentence ende.

The Auditours that were compelled to keepe Pythagoras silence, were gricued with sighing and groning.

He increasing in eloquence, and speaking aboue mans opinion, came to the second part of his matter, and as a man rapt in a furie: he left that he thought coulde not be aunswered, and turned his speach to the enimies argument.

The Notaries coulde scarcely follow him, and the Auditours, hardly holde their peace. Such was the plenty of the wordes, turning his face to the Notaries.

The wonderfull memorie of Proæresius.

Marke diligently, sayde he, if I doo not remember all. Than he rehearsed all againe, when neyther the President kept his owne Lawe, nor the audy-

ence

ence feared the threatninges, but extolled the Orator as a God, and all that were present, dyd him honour, and sayde he was a God of Mercuries eloquence.

His aduersaries freating for anger, yet some of them coulde doo no lesse then prayse him. The President, with all his Guarde and power, brought him out of the Theatre. And after that tyme no man durst mute against him. But as they had all bene stroken with a lightning, they acknowledged him for the better.

In processes of tyme reuiuing againe, as the heads of Hidra, they returned to their nature, alluring some of the best sort with great feastes, & fayre Damisels. As Princes that be ouercome in iust and sette battell, and by desperation brought to extremitie, they are glad of shotte and lyght Horsemen, which at the fyrste they dyd not esteeme, but nowe for necessitie, accept them: So these being feared from ordinarie helpe, layde traynes, that were lewde and vyle. Which were voyde of enuye, vnlesse a man can hate himselfe.

They had many fellowes, and theyr crafte came to good passe. Proæresius was in greate credyte, and his vertue in florysshing estate. All wyse men loued him, and they that went to him, attayned to knowledge.

At this tyme, the Emperours Courte brought foorth a man, that loued both eloquence and glorye. Beritos, in Phœnitia, nowe Baruto.

He was of ỳ City of Beritos, & his name was Anatolius, whom his euil willers surnamed Azutriona. What Anatolius, surnamed Azutrion.

this name doth sygnify, let the madde company of stage players tell. This Anatolius, obtayned both eloquence and glory, and came to perfite knowledge of the law, which his countrey Berytos vsed, being a mother of that study. He sayled to Rome, and for his pythy wisdom and eloquence, was called to Courts, and in short tyme came to great power.

He had all Princely offices geuen him, with such estimation, as his very enimies wondred at him, and in tyme was made great Maister of the Court. This is a Princely office, without Purple. Fortune following his ambition, he was made Lieftenant of Illyria. And where he was very superstitious, & geuen to Greeke facions, albeit, study of publique state drew him from it: he appointed to go to the chiefe places of the Empyre, and visyte all, euen as he would.

Great maister of the Court.

Being mooued with a feruent desyre to see Grecia, and the Images of the Oratours, with his owne eyes: he made great haste into Grecia, and came thyther with much authority. Where he propounded a question to the Oratours, wylling euery one to say his minde of it. Grecia maruayling at his wisdome, learning, and indyfferency. Hee commaunded them to speake of this question, they dayly sought to beguile one another. But when there was no remedy, they determyned the state of the matter, as they call it: vpon the which, was such a contention, as the wryter hereof, neuer heard a more foolysh thing. They were deuided by difference in opinion, euery man being bent to please his audience, and prayse his eloquence. And after the comming of Anatolius, more fearefull then the army of Xerxes, and the peryll redounding, not to the Greacians, but to the students:

all

all other, among whome, was Himerius of Bythinia, an Oratour, tooke great paines to exercise their wyttes, in the state of this matter. This Himerius was not knowne to the wryter, but by his Bookes. Proæresius trusting to his witte and knowledge, was straunge among them, and tolde no man his opinion. Himerius of Bythinia.

When Anatolius had done his Ceremonies in Athens, he commaunded the Oratours to begyn their disputation. Then euery man sought to preuent other in the ostentation of their wytte. So ambitious a creature is man. Anatolius laughed at them, that sought to please their Schollars, and pitied their Parents, that had put them to such Teachers.

Then he called Proæresius which was onely left. He got familiaritie of Anatolius men, and learned the meaning of all the purpose. The which thing (as the wryter sayde before) was to be laughed at) being of no moment, nor any reward of victory propounded, yet Proæresius obeyed, as soone as he was called. And spake so aptly and eloquently to the thing, that Anatolius leapt out of his seate, and the audience was caried to cries, and there was none but thought him a God in speache. So as Anatolius esteemed him very much, and as for the rest, scarcely thought them worthy his table. For he was pleasaunt, and fine in talke at Feasts, and there was no meale with out some purpose and learning. These happened long before, and the wryter had the better tyme to heare of them.

Anatolius esteemed much Nilesius borne in Smyrna, a Cittie of Ionia, a man of great wytte, and geuen to a solytary lyfe. He ministred in holy things, and was Milesius of Smyrna.

without a wyfe: and in verſe and meter, of paſſing knowledge: ſo delighting Anatolius, as he iudged him one of the Muſies. He called the Rhetoricall queſtions of Epiphanius: Breakings, reproouing the barrennes, and loſt buſines in ſuch tryfles. He illuded all the inuentions of ſuch Orators, ſaying: if there were aboue thyrteene, the problemes ſhoulde be infinite.

Conſtance. Not long before, he was called of the Emperour into France, who had him in ſuch admyration, as he admitted him to his table among his Nobilitie. And where the men of that countrey, coulde not attayne to the inwarde doctrine of his minde: they gaue their eyes to the wonder of his body, maruayling at the highnes and goodlines therof: As an high Picture, vnto the which, they could ſcarcely looke.

Proæreſius, more then a man. For in all thinges he was beyonde a man. They that marked his temperaunce, iudged him without affection, lyke vnto ſymple clad without ſhoes, marueling he coulde abyde the colde of the countrey, and drinke the froſen water of the Rhene. For in all his lyfe, he neuer dranke hotte drinke.

The Emperour ſent him to the great Cittie of Rome, for a glory, that they ſhoulde ſee, what men were ſubiect to the Emperour. They could not tell at what to maruayle moſt, all thinges dyd ſo paſſe mans nature.

Than, for many cauſes louing him, and lykewyſe prayſing him: they made a Picture of Braſſe, of his iuſt ſtature, and dedicated it to him, with this inſcription.

Rome Queene of the worlde,
To the King of Eloquence.

The

The Emperour gaue him leaue to returne to Athens, and to aske what gyfte he woulde. He asked a thing worthy his nature: Ilandes, not fewe, nor lyttle, trybutarie to Athens, in paying of Corne. The Emperour gaue them to him, adding the greatest honour, making him Lieftenaunt Generall, that no man shoulde enuie that he had so great a publique reuenew. The President had authority to establysh these offices, who was lately come out of France.

And after these dysputations, he went to Anatolius, to haue his office confyrmed, calling to Athens, all his friendes that myght congratulate with him, in his dygnitie, who reioyced without number.

When the Theatre was full, and he requyred his acquaintaunce might speake. The President preuenting him, to knowe what he coulde doo of the sodaine, sayd. Speake Proæresius. For it is not conuenient that other king, then he that is present should praise the Emperour.

Than Proæresius, as an Horse called to the race, spake of the gyft, and rehearsed Celeo, Triptolemus and the comming of Ceres with the gyfte of Corne, applying the Emperours benefite, to these examples. Than strayght hee passed to the auncient Manner of munifycence, confirmed all things by examples, and declared the glory of Fame by eloquence.

Celeus, Father to Triptolemus, to whome Ceres shewed the way of tylthe.

He tooke a wife of the Cittie of Trallis in Asia. Her name was Amphiclea. They had a Daughter that lyued so long as there is tyme betweene the conception and the byrth. After the which tyme, he had a fayre Sonne. That made the Father glad for the tyme, but shortly after, fylled both Father and Mother, with heauines by death.

As

As at the griefe therof, Proæresius seemed to loose all his Sapience. But Nilesius, with his musyke and sweete harmony, restored his minde againe.

The Romaines required him to send his chiefe Disciple to them. And he sent Eusebius of Alexandria, who agreeing well with the Cittie, for he could well flatter, and please the great men, being thought seditious at Athens, despised others, and magnifyed him selfe. Therfore he sent him thyther, as not ignorant of that Citties subtilties. For as touching his eloquence, it is inough to say, he was an Aegiptian. For that Nation is giuen to Poetry, insomuch as Mercurie, when he had earnest businesse to do, would not dwell with them.

Eusebius of Alexandria.

Musonius his Disciple, succeeded him in Rhetorique, of whome we haue sayd abundantly, for other causes, in our Histories. He being appointed to aunswere, and perceyuing with whome he had to doo, leapt into ciuile causes. He was put from teaching in Iulianus reigne, because he was a Christian, perceyuing that Ieraphantus, as the God of Delphos, dyd foresee things to come, and tell them to the requirers, that with great skyll and sleyght, dyd intercept his knowledge.

Musonius.

Ieraphãtus, a teacher of holy things

The Emperour dyd assygne Landes to learned men, that they should be exempt from trybute. Proæresius, required him to shew by Oracle, whether this lyberality shoulde be of continuaunce, he denyed it. The other, by other meane, learning what would follow, lyued more at quiet.

To the Grecians that followed Gentilitie.

At this tyme, the wryter being syrteene yeares of age, entred Athens, and was admitted his Scholler, and loued, as his sonne. The fyfthe yeare he would

haue

haue gone into Aegipt, but his friendes called him againe, and set him to the study of Eloquence, to the which euery man exhorted him. Proæresius dyed shortly after, a man of such quality, as all the worlde was fylled with his eloquence, and inhabited of his Disciples.

Epiphanius.

HE was of *Syria*, most wyttie in iudginge questions of controuersie, but in Rhetorique not vehement. He was one of Proæresius tyme, and attayned to great fame. Mans nature cannot abyde one to be praysed alone, but for malice and enuie, whereto they be enclined: they set vp another, against them that haue fame and glory. Making principles of contraries, as they do in naturall Philosophy. Epiphanius of quicke iudgement.

He dyed not very olde, of bloody disease, and his wife, a very fayre woman, suffred the lyke. They had no chylde. This writer knew him not, being long before his trauaile.

Diophantus.

DIophantus, was of *Arabia*, following Sciences. The same opinion of men, obiected him against Proæresius, as if a man woulde set Callimachus against Homer. But Proæresius laughed at these thinges, Diophãtus against Proæresius; Callimach. a Poete of Cyrene.

and at the men that ſought eſtimation, in this behalf. This wryter knew him, and heard him many times openly declame: which to put to the writinges afore-ſaid, I remember, it ſeemeth not good. For the memory is of worthy men, not a wryting to be laughed at. He made the funerall Oration of Proæreſius, who dyed before him, and thus they ſay he ſpake to Selamine and the Medians.

Marathon, where Miltiades ſlew 10000. Perſians.

O Marathon and Salamine, nowe you ſhalbe in ſylence. What a trompe haue you loſt of your prayſes? He left two ſonnes, geuen to pleaſure and ryches.

Salamis, where Themiſtocles ouerthrew the Nauy of Xerxes.

Sopolis.

Sopolis, an Antiquarie.

THis wryter dyd many tymes heare Sopolis. He was a follower of ỹ old ſpeeche: deſyrous to attayne to a ſounde doctrine. He knocked at the dooze oft ynough, but it was open but ſyldome. A ſoft & weake ſound dyd cracke from thence. A lytle diuine breath ſſewed, which pleaſed the audience. But dyd not beare a way the flowing ſtreame of the fountayne at Delphos. He had a ſonne, who they ſay, dyd aſcend to the chayze of learning.

Himerius.

Himerius.

Bithyria brought forth this mã. This wryter knew him not. Yet he was of his tyme, but was gone to the Emperour Iulianus, to ſhew himſelf, not to hinder Proæreſius, & was well receyued of the Emperour. Who being dead, he continued his trauayle, & when

Iulianus Emperour.

Proæreſius.

Proæresius was dead, he came to Athens. He was sweete and pleasant in his Orations. He had a perswading way, probable to the people, and sometime, not vnlyke to diuine Aristides. After his daughter, he dyed in his age, of the falling sycknesse.

Parnasius.

IN this tyme was *Parnasius* in the chayre and teaching. Hauing scholers that might be well numbred, yet of great name. Parnasius.

Libanius.

ANtioche brought forth *Libanius*, the chiefe Citie of that part of Syria, that is called Holow. The worke of the noble Seleucus Nicator. He was of a good house, and taken with the best: when he was young & ruler of him selfe, his Parents being dead, he came to Athens: neyther to Epiphanius, nor Proæresius, that were of greatest name, that he should not be obscure in such a nũber of scholers, & great glory of maisters. This part is called Cœlesyria. Antioche. Libanius, in Iulianus tyme, of whose prayse he wrote a booke.

Being caught with them of Diophantus, he cloue to him, but as they that knew him very well, affirme among the scholers, and familiars, he was lytle conuersaunt, neyther tedious to his maister. But of him selfe, followed ỹ forme of auncient Rhetorique, which he expressed both in tongue & minde. As they that oft do shoote, somtyme do hyt the marke. Diligence continuall in instruments, bringeth an arte, not a science. Diophãtus.

So Libanius by zeale, and imitation, forcing him selfe to follow the olde Oratours that were accoumpted best, made good steppes, and passed thorough the most of the way. Trusting in his eloquence, and perswading him selfe to be equall with them that were in estimation: he would not be hydden in a lytle Cittie, but went to Constantinople, a Cittie most famous and wealthy, hauing neede of their wordes & works, that could set the same forth. He quickly became notable there. And after a tyme returned to his Countrey. Where he continued all his lyfe, which was long. Wherfore the memory, worthy his lyfe, is shewed in our Chronicle, of Iulianus actes. Now his priuate doings are rehearsed.

None of his friendes or familiars, went away without a taunt. What euery mans maner was, he well marked, and vnderstoode his minde, whether he enclined to vertue or vice. Such a one he was, in describing and vttering the condition of men, all the which he dyd with a nyppe. His familiars supposed to be in him, an other him selfe. Therfore his acquaintaunce layd, he was a table and Image, of sundry facions.

Neyther coulde he be perceyued of his Scholers, (were they neuer so many) to what part he enclined. But to contrary nature, of contrary maners, he was lyked, euen of them that were contrary to his profession. So euery man dyd thinke to beholde their conditions, alone in him, not without admiration, so diuers formes of sundry qualities were found in him at ones. He also despised mariage, yet he had a woman as his wyfe, but not of lyke worthynesse. His Orations were colde and barraine, without lyfe, so as in

this

this poynt, it seemed he was without a teacher. For the common rules woont to be knowen to chyldren, he knew not. But in Epistles and such other lyke familiar talke, he rose sufficiently to the auncient forme. His wrytinges are full of grace and pleasantnesse of Comedy, and acumlynes is to be founde, scattered thorough his workes. All the Syrophænitians hath that manner of speech, which may be taken of him by learning.

Syrophœnitia, the coast of Phœnitia

They of Attica, calleth it sensyble and sharpe: He laboured this as the chiefe poynt of learning, all geuen to draw what he coulde, out of the olde Comedie, and to expresse it: and as it were, made of nature from the beginning, to that pleasantnes & delighting of eares. A man may finde in his Orations, exceeding learning and knowledge, full of sweete speeche, so as he would not haue passed the trees of Eupolidis, Desphosia, and Damasia, if he had knowen the names of them, by the which men call them now a dayes. Yet he found a straunge and auncient style that was hydden, as a gyft taken from the olde time, & brought it abroade, cleansing it, and making it fayre, framing an whole argument to it, with apt sentences, as seruaunts and handmayds, to a new growen maistres, and of olde made young.

Eupolis, a writer of the old Comedy.

Diuine Iulianus maruayled at it: And all men maruayled at his grace in speeche. Many bookes there be of his, which maye be vnderstanded of them that haue wytte and seeke them. He was sufficient for ciuile causes and busynes, and besyde his Orations, to be bolde to performe other things touching sights in Theatres. The Princes that followed, gaue him great offices, For they wylled him to haue the great

maistership of the Court, and so saluted him. He refused it, saying. A Philosopher is aboue it. And this is no smal praise, that being inferiour, in glory, he would be superiour in study. Thinking the other to be a common and ordinary office. He dyed very olde, leauing to all men, great admiration of him.

Acacius.

CÆsarea of *Palæstina*, brought forth Acacius, who was of Libanius time. full of Scolastical contention, and spirit, as euer was man. His speeche was lyke the olde manner with clapping of handes. Ryding with Libanius, he got a prayse and yelde it. A booke written of Libanius, of the aptnesse of nature, was dedicate to Acacius, in the which, he confesseth to be ouercome of him, by reason of his syngular aptnesse. He wytnesseth to him selfe, of the placing, and quicke setting of wordes, as a man ignorant.

And that Homer was not alwayes carefull of meter, but of good, sound, and sweetnes. And that Phidias dyd not alwayes, bring with him a synger, or a foote to set foorth the Goddesses. The eare being alwayes woont to rule, & the cause eyther vnknown, or harde to be knowen. As in sayze & goodly bodies, all men do not lyke one thing. And he that is moued, knoweth not why he is moued.

Phidias, maker of the Picture of Pallas, of Iuorie, xxvi. cubits hye.

Acacius, thus remaining for the best, hauing great glory and passing Lybanius, died in his youth. Whom men, for his learning, honoured as he had bene a very olde man.

Nymphidianus.

NYmphidianus was of *Smyrna*. Maximus the Philosopher, was his brother, and Claudianus also, who was a good Philosopher lykewise. Yet was not trayned at Athens. He was borne to Eloquence, and worthy the name of an Orator. Iulianus made him his Secretarie, chiefly for the Greeke tongue. Yet he was better in declamations, and disputations: in the beginning and proceeding, not lyke himselfe. He dyed being an olde man, and after the death of his brother Maximus.

Nymphidianus.
Maximus.
Claudianus, Brethren.
Secretarie to Iulianus.

Zenon.

AT this tyme many Phisitions florished: among the which, was Zenon of Cyprus, attaining to great knowledge. And he was in ỹ tyme of Iulian the Orator. And after him, in Proæresius tyme, ỹ successour of Zeno, who excelled both in teaching, and practising of Phisicke. His Disciples that were famous, some followed the one part, and some the other, and some both qualities of him. And were accept for their following, both in practising and teaching.

Phisitians florishing.

Magnus.

HE was borne at *Antiochia*, beyond Euphratis, which now they cal Nisibis. He was Zenos scholer. And might prouoke Aristotle to dispute of bodyes

Nisibis, where Alexander ouerthrew Darius.

It seemeth he signifieth that he was corpulent, and so had the name of Magnus.

elect by nature, and of them selues sustayned. In teaching hee made the Phisitians to holde their peace, but in curing, he seemed not so good.

As they saye, they of the olde tyme asked Archidamus, if he were stronger then Pericles, he aunswered. When I haue geuen Pericles a fall, he wyll proue he gaue me a fall. Euen so, Magnus would prooue that they that were healed of other Phisitians, were styll sycke. And when they that were whole and recouered, would geue thanks to their Doctours: he would diswade them with obiections and arguments.

Archidamus.

Pericles.

Magnus most skylful in arguing.

Alexandria was appointed his Schoolehouse, to whome men went both by water and lande. Eyther onely to woonder at him, or to take some profite by him. Wherin they were not deceyued. Some, learning to speake, and some, to doo, according to their study.

Oribasius.

Oribasius, of Pergamo the more esteemed for his countrey.

Muse of Athens.

PErgamo brought forth *Oribasius*. Who straight came to glory by that meane, as they doo that be borne at Athens. If they proue good Orators, the place maketh them the more notable, as a Muse of Athens, and domesticall ornament. He being wel borne both wayes, was famous from a Chylde, endued with all science that auayleth to vertue. As he grewe in age, he was Auditor to great Zenon, and companion with Magnus. Whome he left behinde him in mouing of affections, wherin he was excellent.

He came to the height of Phisicke, following his country

countrey God, or was possible for a man to do. Being young and notable: Iulianus aspyring to the kingdome, tooke him for his science. He excelled so in other vertues, that he aduanced Iulianus to the state. The which is more plainly shewed in his lyfe. But as the Prouerbe sayth: There is no Larke without a Creaste. Oribasius Philitians Iulianus.

So Oribasius was not without enuie. For notwithstanding, his excellencie, the officers of Iulianus spoyled him of his substaunce, and minded to haue done the lyke with his lyfe, but they restrayned from the mischiefe. Otherwise, committing as euyll, for they appointed him to be kylled of the Barbarians, as the Athenians do them that be excellent in vertue. Yet such in Athens, suffred as the law was, and no more. But Emperours added somewhat more to banishment, being deliuered to most cruell Barbarians, making them Lordes of their sentence. That lawe was called Ostrasismus

Oribasius, being brought to the place of his enimies, dyd shewe great prayse of vertue, not limited by space, nor bounded by termes, but declaring constancie and stedfastnesse, according to her nature: working alike, whersoeuer she becommeth. Euen as they say, numbers, and such science doth.

He got forthwith a great name of the Barbarians, and their kinges. He was taken with the best. And hauing regarde to the Romaine kingdome, he was honoured among them, as a God. Healing some of long diseases, deliuering some from the gate of death. This sayd calamity, was occasion of all his felicitie. Wherfore the Emperour doubting to striue with such a mans vertue, in all places, suffred him to returne. In his iourney he had, for all his tytles,

himselfe, shewing the ryches of vertue. He had a wyfe, noble and wealthy, and fowre chyldren, which be a lyue, and himselfe was lyuing, when this was written, and so may he long be.

He recouered his former substance, restored by the Emperours publique decree, which he had vniustly lost by the former sentence. And in this case was he. To be conuersant with Oribasius: he must be a gentle Philosopher, that he may knowe what to esteeme, aboue al other. Such an armony and grace, was shed and ioyned with al men in his familiar acquaintance.

Ionicus.

Ionicus was of *Sardis*, whose father was a singular Phisitian, being Zenos Disciple. He came to the lyght of knowledge. Insomuch, as Oribasius had him in admiration. He was most skylfull in the symples and compositions of Phisicke, and best in particular practise. He had perfit knowledge in mans body, and a thorough searcher of nature. There was no medicine, nor iudgement that was vnknowen to him: no not plaisters, that the most cunning laye to sores, to abate the superfluitie, and auoyde the encombraunce. The best deuisor and practised man, to close the corrupted partes, and not to let other rut them. All the actes and names he knew, insomuch as they that had greatest name in Phisicke, woondred at his diligence: and plainly confessed, that being holpen by him, they knew indeede, what the auncients

Ionicus, perfyte in the simples.

auncients had wrytten, and brought it into vse, as names hyd with the wrytings.

Beside this, hee had great knowledge in other thinges of learning and Sapience. And in diuination that appertayned to foresee the cure of men, by arte of Phisicke: and of the other, that dependeth of Philosophy, and endeth there, for them that maye be holpen, by secrete wayes.

He had also great knowledge in Rhetorique, and other sciences. And was not ignoraunt of Poetrie. He dyed a lytle before this was written, hauing two children woorthy of prayse and fame. At this tyme one Theon of Galatia, was of great fame. Nowe let vs returne to Philosophers, from whome we haue digressed. Theon.

Chrysanthius.

CHrysanthius was the cause that this Treatise was wrytten, teaching the wryter from a Chylde, and sustayning him to the ende, as a lawe of benevolence towarde him. Chrysāthius Scholemaister to this wryter.

Yet for all that, nothing shall be spoken partially of him, for he loued trueth aboue all thinges, and fyrst taught it chiefly. We wyll not augment the benefyte receyued, but rather speake most moderatly of him, for so it was agreed betweene vs. Chrysanthius was of the Senate, and for Nobilitie, accoumpted with the best. Inocentius, a Lawyer grādfather to Chrysan.

One Inocentius was his Grandfather, a man of great ryches and estimation, being appointed by the Emperours to make Lawes. There be bookes of his, extant, written both in Greeke and Latine. Which testifieth his deepe and stayed iudgement, and contayne knowledge of these thinges, for such as be desyrous of them.

Chrysanthius being left young of his Father, and geuen to Philosophy, by his diuine nature, went to Pergamo, to the great Aedesius. And growing in yeares, had such a desyre and thyrst of Philosophy, as chancing on such a Teacher, as dyd geue him inough to aslake his thyrst, he lost no lesson, nor gaue place to any in dilligence. For he was of a sounde and strong body, acquaynted with labour.

He got full knowledge in Aristotle, and Plato, and gaue all his minde to Philosophy. And hauing vnderstanded all the formes of the same, he was of inclination to obtayne eloquence, and in good way of exercise and doctrine. He ouercame euery enterprise that he tooke in hande, and had boldnes to make declaration of his proofe: apt to speake, and to be sylent also. And when he spake, to get the maistry, he would vse high prayse and pompe. After this, he went to the study of knowledge of the Goddes, and followed the Sapience that Pythagoras taught, and other that followed him.

Tarentinus Architas, Philosopher.

Besyde olde Architas and Tyaneus Apolonius, and them that honoured Apolonius, surely diuine men, yet mortall. After this study, Chrysanthius going the strayght way, taking the fyrst occasion, by these principles and guides, he prospered and attayned to such a perfection of the minde, which Plato calleth a purgation,

Apolonius, was of Alexandria. borne at Tyana in Cappadocia

gation, as he gotte the full of all that science to the vttermost, and was perfyte in all foresyght.

When sayde, he dyd better see, than speake of things to come, as one that euer had bene present with the Goddes. After he had bestowed a good tyme this waye, and coferred with Maximus very much, he left his society. For being contentious and obstinate of nature, striuing against the tokens that God sent, he searched and wrestled for others. But Chrysanthius by induction, when he had seene the fyrst, stayde with the sygnifications that were geuen, and eyther had the victory, or if he were wrong, supplyed it by polecie. Conditions of Maximus.

And when Iulianus the Emperour, sent for them both by one calling, appoynting souldiours for their honour, bringing a perswasion from Thessalie, toygned with a necessitie: that it seemed he dyd communicate with God, and manifestly wrought with him, as a priuate and dayly workman of the lower sort, to iudge the tokens of God: forbydding his going. But Maximus continued fast in the Ceremonies, and deuoutly vsing the Sacrifyces, with cryes: he would aske of God other tokens, to differ the destiny. And where he had styll contrary tokens, and therby caused Chrysanthius to trye it againe: yet at length the wyll of the Goddes was manifested by sygnes, and their determination many times shewed by Sacrifice, although the thing that appeared, was not by him, approued. So as Maximus tooke that iourney, which was cause of all calamitie: Euen so Chrysanthius tarryed at home.

At the fyrst, the Emperour consyderyd the cause, and coniectured, why Chrysanthius would not come, be-

cause he sawe difficulty in the matter. Notwithstanding, Iulianus wrote againe for him: and not onely exhorted him, but also moued his wyfe to perswade him to come.

Chrysanthius againe, resorted to diuine knowledge. And the Goddes shewed him continually, all one tokens. The which comming oft to passe, and the Emperour hauing great opinion of him, gaue him the chiefe Byshopryke of that countrey. And he knowing certainly what woulde followe, was not grieuous in his dignitie, nor oppressed the younger, as all in this age, were woont to do, hotly and feruently, neyther was he very extreme to the Christians.

So great lenitie was in his behauiour, that in all Lydia it was scarcely knowen, that there was any alteration of Religion. Wherof followed, when the chaunge came, that no new thing seemed to be done: Nothing sodenly appeared to be altred, but al things stayed quietly, and vniformly, and without motion. And where all other were tossed, as with the Sea, he onely was in quietnesse, some of the sodaine throwen downe, other rysing againe, from their former myseries.

He was in admiration, for that he dyd not onely foresee thinges to come, but also vsed well the things he knewe. This was his behauiour alwayes. So as it might be seene, that Socrates was reuiued againe: or that from his youth, he had immitated and followed him, and was transformed into him.

A plaine and symple manner of grace appeared in his

his speeche: yet the sweetnesse of his wordes, dyd moue his audience. He was gentle to all in conuersation. Insomuch that they that went from him, were thought ambitious. And as gentle and mylde windes, do easily and readily enter and passe into euery mans eares, and moue thinges voyde of reason, as they say of Orpheus. So Chrysanthius speeche was harmonious to all men, as it agreed and was fytte for such a diuersitye of manners. Yet was hee styffe and stable in his sentence and opinion, for the which he sawe most men at controuersy. Seldome shoulde any man heare him boast of his learning, or bee thereby the more insolent to others: what they sayde, he praysed, though it were not well sayde.

Hee allowed an opinion, though it were not of the best, as though he heard it not throughly, seeming to bee borne to please, and not to offende. If there were any motion, by the presence of some learned men: and hee mynding to saye any thing of the controuersie, all was full of silence, as though there had bene no man.

So neyther interrogations, diuisions, nor repetitions, were requyred of him, but refrayned from disputation and contradiction, least they should seeme to fall into manifest fault.

Many that dyd but meanely know him, and coulde not conceyue the depthe of his minde, blamed his symple speeche, and onelye praysed his myldnesse of mynde. But when they heard him dyspute, and wrapping himselfe, with reasons and preceptes, they thought him to be another manner man, than they supposed.

So

So vnlyke dyd he seeme vnto hym selfe, in matters of controuersie. His heayres stoode vpght vp as in a feare, and his eyes testified, that his minde was rapt, about his doctrine. Lyuing to great yeares, he spent his dayes, without the cares of mans causes: but onely for prouision of familie, mayntenance of the Plowe, and gayne that was iust.

He better dyd beare penury, than others plenty. His dyet was such, as might be easily gotten. He neuer eate Porke, and syldome any other flesh. Alwayes worshipping God, he applyed the reading of olde Authors, diligently. He differed neyther in age, nor in youth. For being fowre score yeares olde: he wrote so many Bookes with his owne hand, as few young men can reade ouer: wherby his fyngers endes, for the continuall vse, wared crooked. When he rose from study, he recreated his mynde by walking softly abroade, taking this Writer with him.

He would walke a good way, but fayre and easily. So as it might be thought, he had paine in his feete, so much was hee caryed, with declaration of the trueth. Bathes he seldome vsed, yet alwayes seemed as he had bene washed. As touching the company of great men, hee refused not for arrogancie or pride, but as it may be iudged for simplicitie, as a man ignorant of power. yet he talked with them openly, and plainly.

He taught the Writer hereof, being young, who came to him to Athens. And continued his loue towarde him, as his Childe, encreasing it with dayly beneuolence. And so much encreased in learning this Writer, as in the morning, he taught others,

and

and read Rhetorique to them that woulde heare it. And after noone resorted to his chiefe master to learn more diuine and Philosophicall matter, which was not painefull, because he bestowed it vpon his deere beloued: and to him, so readily taking it, the worke was a pastime.

Than the Christian state preuayling, and ruling ouer all: One Iustus came to gouerne Asia, from Rome, which was a long iourney. He being olde and of gentle behauiour, not hauing left the auncient rites of his countrey, but followed that blessed and happy manner of life, euer in prayer, and depending vpon the aunsweres of God, being the more bolde, that he prospered so well therby. Iustus ruler of Asia.

He came directly from Constantinople to Asia, and appoynted Hilarius an officer, who was of his owne opinion: And on the sodaine set vp Altares at Sardis, (where was none,) and repayred the Temples that were decayed, and making publique Sacrifyce: By his letters, sent to euery place, called all such as had opinion, and fame of learning, who came to him out of hande, maruayling at him, thynking nowe the tyme to be come, that euerie man might vtter his knowledge. Hilarius.

Some of these put their trust in flattering, lyke chyldren, hoping that way, to get honour, glorie, or gayne. There was a publique Feast proclaymed, at the which all were present, and among others, the Writer hereof.

Iustus marking well, and beholding the Sacrifice which lay out of order, asked of them that were present, what the forme of that manner of falling of the Host, meant. Here the flatterers were styred with

a great maruayle, that he coulde diuine by Fygure, and affyrmed that he onely knew it.

The grauer sort, stryking their beardes with their fyngers endes, staying their countenaunces, and shaking their heads slowly and leysurely, beheld the thing as it laye, and sayde some one thing, and some another.

Iustus scarcely refrayning from laughter, turned to Chrysanthius, speaking a lowde, what saye you olde man? Chrysanthius being nothing abashed, sayde: he disallowed all. And if you (sayde he) wyll haue me speake, what way there is of diuination: say you first what kindes you know, and of what forme, of what question, and what prefixed manner, it proceedeth. And if you tell this, I wyll shew, what the apparance sygnifyeth to come, before you declare this, it were a rude parte of mee to aunswere to your interrogation, and to shewe of thinges to come, seeing the Goddes wyll sygnifie sufficiently, what shall be, and ioygne that, that is, with that which must be hereafter.

By this reason, there shoulde be two interrogations, and no man is asked at ones, of two or more, for in thinges definite, controuersies hath not one consyderation.

Than Iustus cryed, that he learned that he neuer knew before, and ceassed not from that tyme to learne that he knewe not, by conferring with him priuately, to knowe from the fountayne, that of which he was ignorant.

At this tyme, many that had names of learning, came to talke with Chrysanthius, moued by the fame of his excellent knowledge. But when they perceyued

ued that they were farre inferiour to that Maiestie that was in him, they went their wayes.

The lyke happened to Hellespontius of Galatia, a verie syngular man, and except Chrysanthius, the chiefe of all. He was so desyrous of learning, that he went to places vnknowen, to seeke better learned than him selfe. And being furnished with goodlye trauayle, and great learning, he came to Sardis, the olde Cittie of Lydia, to speake with Chrysanthius. Hellespontius.

Chrysanthius had a sonne, of the name of his Maister, Aedesius at Pergamo, of whome we haue spoken before, who from a chylde, enclyned to vertue, as one that with wynges was created to flie to it. Not hauing but one of the Horses that Plato speaketh of, neyther a puffed minde, but quicke & swyft to knowledge, wholly bent to the honour of God, and so much aboue the affections of the body, as he seemed almost to be created of the mind onely. Plato, in Phædro, resembleth two partes of the mind, to Horses, and the thyrd, to the Carters.

His body in mouing, was so delyuer, as is to be scarcelye credyted, as one (according to the Poets) that was caryed in the ayre. He had such familiaritie with diuine matter, and that so easily, and so readily, that it was superfluous to set a Garlande on his head, but looking onely against the Sunne, hee vttred true Oracles, and conformable to that kinde that commeth from a pure diuination. Yet he knew no verse, nor was sufficiently learned in Grammer. So God wrought all thinges in him. Neuertheless, at the determined ende of his lyfe, he dyed: at the twentie yeare of his age.

Than his father declared himselfe to be a Philosopher. For eyther the rauishment of his sences made him voyde of affections, or the patience of his minde,

made him beare the losse of his sonne. And the mother, hauing regarde to her husbande, passed the nature of a woman, refrayning from all lamentation, though the passion were most grieuous. After these matters, Chrysanthius returned to his studies. And many great & publique causes chaunceing, that droue memes mindes to feare, he onely remayned without trouble, that it might seeme, he was not of the earth.

At this time Hellespontius came to him, but seldome entred disputation. But when they were at it, Hellespontius was so rapte, as he left all to abyde with Chrysanthius, and learned lyke a young man, and repented he had lost so much tyme, and was so olde, before he had tasted of so healthfull doctrine. So wholly dyd he geue his minde to him.

Chrysanthius would be let blood, as he was woont: when this wryter was present, as he commaunded. When the Phisitians agreed that he shoulde stryke a vaine, he attended to see it done accordingly. And affyrmed that it was rashly and vnaduisedly done, to take so much blood, and commaunded him to be stopped. For this wryter was not ignorant of Phisicke. Hellespontius hearing of it, came in great anger, and chyding, as in a great offence, that so much blood shoulde be taken from so olde a man. But when he sawe him safe, and heard him speake, he turned to this wryter, saying: The Cittie accused you of a great fault, but now they wyll be styll, when they see the olde man safe, and voyde of daunger.

This man comming after to Chrysanthius in a publique cause, fell sicke by the way of a flyxe, and at Apamea in Bythinia, dyed. Commaunding his fellowe Procopius, onelye to honour Chrysanthius. Which

thing

thing Procopius tolde, when he was come to Sardis.

Chryſanthius in the ſommer, the yeare following, vſed the ſame Phiſicke. And where this wryter wylled the Phiſitians that they ſhoulde tarry for him, as the maner was, becauſe he was Preſident. Yet they preuented him, and let him blood, and whyleſt he bled, he put his hand to his chyn, and a ſodaine weaknes followed, with a ſhrynking of the ſynewes. Oribaſius was called forthwith for his conning. And he with noriture and hotte things, reſtored ſtrength againe, and made him in good caſe. But age preuayled, which the next yeare diſpatched him, naturall heate being extinct, by the much vſe of fomentations. And ſo being ſicke, he dyed after the common courſe of man.

Epigonus and *Beronitianus*.

Epigonus of *Lacedemonia*, and *Beronitianus* of Sardis, ſucceeded him in teaching. Men worthy the name of Philoſophy. Beronitianus was more full of ſweete grace, and fytte to lyue with the multitude.

And ſo, I pray God, he may.

To the gentle Reader, *Hadrianus Iunius.*

Ohannes Sambucus, of *Hungarie*, a diligent obſeruer, and lykewiſe ſearcher of antiquitie, neyther ſparing expence nor labour in that behalfe, and one that is woont to impart and cõmunicate, his delyght and care with other men: More then two yeares ſince, dyd ſende me a copy of *Eunapius* of *Sardis*, very gently, and was the firſt that mooued me to tranſlate him into Latine: which labour I dyd not refuſe, becauſe I hoped the booke, that was ſo wel written by the Clark, ſhould haue cauſed the leſſe labour to the interpretour. The which being written out by the benefite of the Lybrarie of Cardinall *Farneſius*, as he pretended (who, as they ſay, hath a ſtudy repleniſhed with olde Bookes) was ſo mangled and hacked, and ſo full of infinite and monſtruous faultes: that I well perceyued, I had neede of *Paons* hande, to heale *Chirons* woundes, wherby I was almoſt vtterly diſcouraged from the labour of trãſlatiõ. And my many other buſineſſe beſide, might eaſily haue put me from my purpoſe, except I had pulled vp a good hart to continew, and determined to wrythe a clubbe of diffyculty from mine owne hande. Wherfore I determined to geſſe lyke a Diuinour, to drawe my coniecture into partes, and to ſupply: yet, with great preciſeneſſe.

Paon, an excellent Phiſitian.

Chiron, a Centaure.

But

But ſometime I had rather paſſe it ouer lightly, then to thruſt in other mens noates: that is to ſay, mine own. But If I might get the *Florentine* Copie, which by the onely lyfe of *Porphyrius*, printed there, I iudge more corrected & full, I would truſt my ſecond trauaile ſhould be better. Certainly, aſmuch as laye in me, I haue brought to paſſe, that by this labour, I haue committed into the handes of the ſtudious, an eloquent wryter, neuer heretofore ſeene abroade. Both ſpeaking in his owne tongue and Latine alſo, as faithfully as I coulde tranſlate him. Being deliuered of the promiſe I made to *Sambucus*, though ſomewhat later, than we both deſyred.

Farewell.

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2	1	3	Demonactes,	Demonax
Ibid.	2	11	face, collour	frote, collar
3	2	12	Strian	Syrian.
10	1	8	Constantius	Constantinus.
Ibid.	Ibid.	14	Constantinus	Constantius.
Ibid.	Ibid.	15	Ellyria	Illyria.
11	2	17	purpose	Purple.
Ibid.	Ibid.	32	Which	Why.
12	2	7	Cosipatra	Sosipatra.
Ibid.	Ibid.	27	in certayne	vncertayne.
13	1	in the note.	Sosepatra	Sosipatra.
Ibid.	2	22	not, muche	not muche
14	1. & in eue-	ry place els	Philometer	Philometor
17	1	5	Nomers, Minerua,	Homers minerua,
Ibid.	Ibid.	26	Uncles,	Eunuches,
18	1	11	begun,	being,
Ibid.	2	17. and 18.	Priestes	Priest.
19	1	in the note.	Mithriaæs	Mithriaca.
20	2	26	Thus	Thys
25	1	11	she	he
Ibid.	Ibid.	29	Pythagoream,	Pythagorean.
31	1	31	Nilesius	Milesius.
32	1	24	Mannor	manner,
Ibid.	Ibid.	2	Nilesius,	Milesius.
Ibid.	Ibid.	21	Ieræphan	Ierophanta